

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, MARCH 15, 1917

NEW SERIES, VOL. XIX, NO. 11

The Baptist New Mexican is now published twice a month, instead of once, as formerly.

T. L. Holcomb will help Pastor Morgan in a meeting at Brookhaven, beginning April 1st.

Georgia Baptists began the campaign last week for half a million dollars to clear all their educational institutions and hospital of debt.

Last week's issue of The Baptist and Reflector was a memorial number. It would be impossible to find a man more dearly beloved by his constituency than was the editor, Dr. E. E. Folk.

Pastor R. C. Blalock has resigned at Amory and is open to work elsewhere. He has done work in getting the handsome church building started in this thriving town and he ought to be kept in Mississippi.

In Dr. B. D. Gray, Captain W. T. Ratliff and Dr. W. T. Ratliff, the Clinton church had distinguished guests Sunday. Dr. Gray spoke in the morning on home missions; Dr. Lowrey preached at the evening service.

The Baptists of Baltimore are preparing to build a Baptist church adjacent to Johns Hopkins University in that city, to cost \$200,000. We hope a good number are ready to go into it when built, for it will have a great field for service.

The Baptist Standard asks that Baptist papers join in the request that no nominations be made for the presidency of the Southern Baptist Convention until it meets in New Orleans. But the papers are not the only medium of communication.

Dr. Y. W. Landrum is reported by a Northern friend as saying that the difference between a Northern and a Southern preacher is that with the latter the Bible is the end of the argument, while with the Northern preacher it is the beginning. This reminds us of having heard a young preacher several years ago, a Lutheran from the North, preach to a large congregation at a teachers' institute in Mississippi on the text, "Remember now thy Creator in the days of thy youth." He labored half an hour to convince the congregation that they could afford to believe what the author said, and wound up by saying, "Hence we conclude that Solomon was correct in the advice which he gave to young men;" the place where any common country Baptist preacher in Mississippi would have started.

Announcement is made this week by Dr. W. T. Lowrey, president of the board of trustees of the Baptist Memorial Hospital in Memphis, that the name has been restored as it was in the beginning, is now and ever shall be. This was like the magnanimous men that they are, who having opinions of their own and having a right to them from the service rendered and sacrifices made, yet, in deference to their brethren and for the sake of harmony and in the interest of the hospital as a denominational agency for service, have in response to the wishes of others, restored the name. Let us hope that this incident may lead to the more cordial and universal support by our people of an institution which is doing a magnificent work and is in pressing need of enlargement. Let everybody help.

Here is the five-year program which one church has adopted: (1) Building up the spiritual life—Private devotions, the family altar, the prayer meeting habit, the Sabbath custom, and Christian living. (2) Reaching the unsaved and unchurched—Fifteen per cent net increase each year—personal work the method. (3) Pushing religious education—Higher efficiency for the Sunday School. (4) Increasing our local extension work—Evangelizing the newer immigration and an "every day in the week" church building. (5) Meeting our benevolent obligations—Fifteen per cent increase annually. (6) Caring for current expenses—The every-member canvass, gradual, conservative increases in our budget in the interest of higher efficiency. One hundred dollar increase in pastor's salary each year. (7) Raising the debt—Payment of the mortgage of \$3,000 within five years. At least \$50 per month, beginning April 1. We can and we will.

## GOING TO NEW ORLEANS?

1. There ought to be 500 from Mississippi at the next meeting of the Southern Baptist Convention, May 17th.
2. You ought to go; you need it; the convention needs you.
3. You can go; what ought to be done, always can be done.
4. The Baptist Record will pay your way.
5. How? Just get as many subscribers to The Record as your expense comes to in dollars. They must be new. They must be for one year. The names and cash must be sent to us as collected, and all in before going to the convention. Anybody can do it that wants to.

It is a common complaint that the children do not stay at church for the sermon, but go away when the Sunday School is over. How is this evil to be corrected? By beginning at your house with your own children. Be sure to go yourself and see that they go. You are responsible primarily for your own. Others will be largely influenced by you and your children. But you say they don't wish to go and you hate to "make" them. Of all the idiotic babbling! It was not of their will that they came into the world. You are responsible for that. They do not go to school because they wanted to go, and their continuance in school is not of their own will. That is your responsibility. What are parents for, any way? But you say religion is different; it is a voluntary matter. To be sure, the final decision for or against God is upon each individual but only after you have done your part in constraining them to know the gospel and heed its message. If no constraining and compelling influence were brought to bear upon people from the outside, they would remain forever in ignorance of God and His salvation. They will not need to be carried to church in chains. If the father and mother are worth their weight in shucks, their word is sufficient.

Funny, isn't it? Lloyd George, a Baptist, nominates the "bishops" for the Church of England. Don't you think he ought to be turned out of the church for mixing up with them?

Mr. Guthrie, ambassador from the United States to Japan, died suddenly on the 8th.

The Jackson Daily News reports that Rev. Owen Williams, of Aberdeen, Ohio, has been called to the pastorate at Brooksville.

Several have written commending the pamphlet of three sermons by Brother L. E. Hall. It would give us pleasure to publish them if that were practicable.

The Golden Age, formerly published in Atlanta, now comes from Washington, and becomes a monthly. Maybe Washington needs Upshaw more than does "Jawjaw."

The United States Senate in special session passed the censure rule, by which debate can be limited and a vote reached. This is one result of the filibuster which prevented a vote on the bill authorizing the President to arm merchant ships.

Count Zeppelin, whose name has become identified with an airship, died last week. He began his career as a soldier, as an observer attached to the Federal army in the Civil war. Here he got his first conception of an airship from an anchored balloon used for military observation.

Booneville church last week paid off a debt of \$5,800 on their building, which cost \$14,000. They are now rejoicing and preparing for the dedication service. One of the members writes that there has never been an undertaking in which the people responded with such untold effort, and the building will be sufficient for their needs for a long time to come. This is the culmination of four years of glorious work.

The action of the Foreign Mission Board of the Northern Baptists, in holding the quarterly meeting in Indianapolis, instead of at the headquarters in Boston, seems to have met with universal approval and been fruitful of wider and deeper interest in the work. To minds hospitable to the reception of new ideas or practices, this might furnish a helpful suggestion to those who are working on the problems of efficiency and board consolidation.

Administering poison is just one way of killing, but it is one and subjects the one who does it to the charge of murder. It may be slow poison, or it may act rapidly. Just this sin is what some parents commit against the souls of their children when they allow themselves to drift into the habit of criticising the preacher. The minds of the children are poisoned against the man and his message and the soul sickens and dies. But seek to find something to commend in the sermon that it may be the bread of life to the whole family.

This is the text of the "bone-dry" bill: "Whoever shall order, purchase or cause intoxicating liquors to be transported in interstate commerce, except for scientific, sacramental, medicinal or mechanical purposes, into any State or territory the laws of which state or territory prohibit the manufacture or sale therein of intoxicating liquors for beverage purposes, shall be punished by a fine of not more than \$1,000 or imprisonment not more than six months, or both, and for any subsequent offense shall be imprisoned not more than one year."

## BAPTIST MEMORIAL HOSPITAL.

At a called meeting of the board of trustees on Tuesday, March 6th, upon the motion of Mr. A. E. Jennings, seconded by Mr. Jack Gates, the action of the board at its regular meeting on January 10th, changing the name of the hospital, was rescinded. The committee, which had been appointed to have the legal change made by securing the change in the charter, had not acted, and so nothing was necessary in order to go back to the old name except a vote of the trustees.

While none of the members of the board, who had previously voted for the change, felt that the change itself was a bad one, yet all of them felt that harmony meant more than any name, and since some of the constituents of the hospital were seriously dissatisfied, the members of the board were perfectly willing to yield.

Having made the above statement, two or three other facts need to be stated:

First, while the hospital is already in debt, yet additional room is an absolute necessity. When the board met on the 6th, three patients were occupying the parlor, one was occupying the stenographer's room, the superintendent had had to give up his room to a patient and sleep at a hotel, six patients were being accommodated by screening off the corners of the hall-ways, and a number of rooms meant for only one patient were being occupied by two patients. The management is greatly harrassed and embarrassed for lack of room. In my statement made a month ago, many of the brethren misunderstood me when I spoke of the great need of larger support for the hospital. I meant money support. The kind of support that will help us to provide more room. We are in the same condition that a church is when its meeting house is too small to seat the congregation. We must have more room and the trustees have authorized the executive committee to build it. We greatly need that the brethren who now have their way about the name shall give their help and their influence toward the erection of the new wing.

Second, the hospital needs 600 new sheets every month. At a hospital the sheets have to be laundered every day. A sheet laundered every day will not last more than sixty days, as a rule. In the case of some surgical and other patients, the sheets have to be changed frequently every day. When the hospital buys its sheets they cost one dollar each. Why cannot 100 women's mission societies send the hospital six sheets every month? The hospital also needs pillow cases and towels, and is having constantly to buy them. Why cannot the Baptist women of the three states supply all these things regularly, and let the money that would otherwise be spent for them go toward building the new wing?

The hospital also has to pay out about \$100 a day for food supplies for patients, nurses and employes. Why can't the people send in a lot of these, so that the hospital can save money for the new wing?

Why can't a thousand churches, or indi-

viduals, send in a hundred dollars apiece to help build the new wing?

When Mr. Jennings first took charge of the hospital, two years ago, he sent out 5,000 letters, soliciting sympathy and help. Just two people out of the 5,000 wrote answers to those letters.

The name is "Baptist Memorial Hospital." It is located in Memphis, Tenn. The trustees are all Baptists and were selected by the states of Arkansas, Mississippi and Tennessee. Are the Baptists of these three states interested in the hospital? Under the present management the hospital has been filled to overflowing, the burdensome debt has been greatly reduced, and the charity work enlarged. Shall we have the help of the Baptists of the three states in building the new wing?

W. T. LOWREY,  
President of the Board.

**"THE BAPTIST MEMORIAL HOSPITAL"  
—AGAIN.**

At a called meeting of the board of trustees of the Baptist Hospital in Memphis, March 6, 1917, it was decided to rescind their action of January 10th, when it was voted to change the name of the institution from "Baptist Memorial" to that of "Good Samaritan." The motion to rescind was made by Mr. E. A. Jennings, and was carried by a standing vote. Only one of the trustees opposed the motion. So it is safe to say that now and evermore the name will be "The Baptist Memorial Hospital."

Now, that the question has been fully and finally settled, I want to make some observations. Indeed, I have been requested by some of those, who originally favored the change, to make such a statement. Dr. W. T. Lowrey, president of the board, was instructed to make a formal and official announcement, which he will do, and do well; but it was informally suggested that one who had stood firm for the Baptist name all the while, should also present his point of view.

1. The change of name did not mean the change of ownership. The trustees had the legal right to vote for a change of name, but no right to transfer the property. This was not done, and could not be done.

2. The name was never legally changed. The charter provisions in such cases were never complied with. This was a matter of delay on the part of those who were expected to attend to same; but from the moment of the opening of our doors the institution has never had any other name, legally, than that which it now bears.

3. The trustees—in the main—who voted for the change, are the men who have made the hospital what it is. Without their services and sacrifices there would have been no hospital. They were faithful friends when friends were few. He who writes this down has been in position all the while to know the facts in the case. I believed then, and still believe, that they made a mistake; but it was the mistake of those who loved the hospital and who love it still.

4. The trustees, with one exception, who voted for the change in January, have now voted to rescind the action, restoring the

name as it was. They are men of conviction and pride, but have accepted the situation and responded to the wishes of the denomination "for the good of the cause." Was it not a manly and brotherly thing to do? Some of the criticisms in the press and otherwise have been very severe and possibly some of them unjust and unkind. May we not recognize this and appreciate all the more their magnanimity?

5. Now let us all move forward in a great fashion to make our Baptist hospital all that the name and purpose can mean. Many of our brethren have been aroused to protest against the change of name. Now that we are all agreed, let us show our further interest by the most earnest co-operation. The hospital is doing a great work, the greatest work in its history, but we need additional room, additional means and united effort. To the work! "The Baptist Memorial Hospital" forever!

A. U. BOONE.

Memphis, Tenn.

**THREE OF THE PURPOSES OF CHRIST  
IN ESTABLISHING HIS CHURCH IN  
A COMMUNITY.**

There are other designs for the existence of a church in a community, but I will only mention three here:

Christ is the head of His church. As head, He seeks to express His will through the action of the body as a whole and also through the movements of every member. Wherein any member fails to express the will of Jesus Christ in any matter whatever; in that far that member is deficient in performing his function as a member of the body of Christ. The Holy Spirit said of the church at Ephesus, "There is one body and one Spirit \* \* \* one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This must be true of every true church of Christ. The more this is manifest through a church in any community, the greater blessing that church is to the community in which that church exists and acts.

The second purpose which I mention for the existence of a church in a community is that this church may furnish a habitation for God in that community. God abides in each of His churches. The Holy Spirit inspired Paul to write of the church at Ephesus, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Built for God to dwell in, and through which to manifest His presence.

I mention here but one other purpose for the existence of a church in a town or community. This purpose is that this church may form a unit in God's great evangelizing force for reaching every human being of every nation of this world with the gospel. The church which is not reaching the lost,

and bringing them to Christ is failing in a very important point in the purpose of its existence. If it brings no one to Christ, it is a curse to the community in which it exists, rather than a blessing. The church that does not join hands with other churches of like faith, in effort to reach the lost beyond the community in which it exists, will not reach many lost ones in its own community. Jesus said to His disciples, "If therefore the light in thee be darkness, how great is that darkness." What is here said of an individual is also true of a church.

No church can bring the lost to Jesus Christ, unless the lost believes the members of that church are living so as to please Jesus. Hence it is important that each member be trained to live so as to please Christ; and to talk of His love, and saving grace.

J. R. SUMNER.

Water Valley, Miss.

#### A PECULIAR MEETING.

Several years ago I was invited to hold a meeting in a town in this State under peculiar circumstances. A Methodist preacher by the name of Peebles (the Negroes called him Parson Peabubbles) had held a successful meeting there about two weeks before ours started. He was careful to avoid preaching on any of the distinctive principles of Methodism. The town was carried away with his preaching, both Baptists and Methodists. Before he left, however, he sold his little pamphlet on "Falling from Grace and Baptism." The Methodists thought he had the best of the argument, and they said it was no use for the Baptists to try to hold a meeting, for there was no one to join their church—**everybody had joined the Methodist church.** The Baptists were very much discouraged. The first thing I did was to get a copy of Peebles' little freckled faced almanac and read it carefully. I want to warn Baptists against that booklet. It is pernicious. It is as full of sectarian denominational poison as a magot is of corruption.

I installed a question box to catch the Methodists, and they bit like fish in May. Here are some of the questions they put in: "Where do Baptists get immersion?" "Does an infant that dies without being immersed go direct to hell?" At every service I would read some of the questions but did not answer them till near the close of the meeting. Our congregations grew and the interest increased. On Saturday night of the first week of the meeting I answered Peebles' little book and the questions.

My first argument was based upon the English Bible, showing that the places selected for baptism—the river—a place where there was much water—and the act of baptism—going down into the water—coming up out of the water—and being planted together in the likeness of His (Christ's) death—being buried with Him in baptism, and being in the likeness of His resurrection—all required immersion and that no other act could fulfill the conditions and meet the requirements of the Scriptures but immersion.

My second argument was based upon the design of baptism.

My third argument was based upon the admission of Pedobaptist scholars. I quoted from three Methodists, including Adam Clark, and John Wesley; then Presbyterians; then Episcopalians, and then Lutherans. The twelve writers were too honest and too scholarly to deny that immersion and immersion only was the act of baptism as practiced by Christ and His apostles; on the contrary, they state that it was immersion.

My fourth argument was based upon the meaning of **baptizo**.

Hamilton's English Greek Lexicon, page 27, gives **baptizo** as the only Greek word for our English word **baptize**.

Thayer Greek English Lexicon, page 94, defines **baptizo** as follows: "In the New Testament it (**baptizo**) is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians, and adjusted to the nature and contents of their religion, viz: an immersion in water."

The meeting was one of great power, and great depth and far-reaching in its effects upon the entire town. There were thirty-four additions to the Baptist church. A prominent lawyer was converted, a substantial farmer, 50 years old, was saved; a man, 80 years old, was added to the church; a woman who was paralyzed was baptized, sitting in a chair, and to cap the climax, five Methodists were converted twice—from sin and its service to Jesus Christ, and from the heresies of Peebles to the plain teaching of God's Word on baptism. They had the joy of doing what Christ told them to do.

EVANGELIST.

#### THE BAPTIST OBJECTIVE IN NEW ORLEANS.

Rev. B. P. Robertson, Pastor St. Charles Avenue Baptist Church.

New Orleans is the "gateway to the great Mississippi Valley." Encircled by the Father of Waters, it is called "The Crescent City." It is the metropolis of the South. The greatest port facilities on the Atlantic and Gulf coasts are here. The cheapest route from the countries of the East and the countries of the West to the great cities of the valley is by way of New Orleans. The revival of trade with the South American countries and the completion of the Panama Canal will make New Orleans the seaport of the whole American continent. This makes the city truly the gateway for imports and exports for the heart of our country.

The most advantageous place in all the Southland for manufacturing is this city. The economy of production, the comparative cheapness of living, the healthfulness of the climate, and the facilities for transportation make it so. There are eight trunk line railroads radiating from the city into every part of the country; and there can be steamship connections with every country in the world. There are many factories already in operation and every one of them is a phenomenal success. The people of this country, and of the whole world, are recognizing this, and they are pouring into the city from all parts

of the world. Because of this, it is the most important city in all the South for the Baptists to consider.

The total population of the city is 387,000. Of these, 170,000 are native whites from native parentage; 37,000 are foreign whites from foreign parentage, and 90,000 are Negroes. Of the foreign born whites from foreign parentage, 800 are Austrians, 600 are Canadians, 400 are Cubans (not including Porto Ricans), 1,500 are English, 300 are French, 6,300 are German, 3,000 are Irish, 8,300 are Italian, 600 are Mexicans, 200 are Norwegians, 1,400 are Prussians, 300 are Scotch, 500 are Spanish, 300 are Swiss, 400 are Turks, 400 are Chinese, 300 are Greeks, 200 are Japanese, and 800 of other nationalities, make a total of 37,000. When you add to this the 90,000 who are of foreign-born parentage, you will see the large percentage of the population who may be considered foreigners, a total of 127,000.

The religious statistics of the city are as follows: Adventists have two churches and 350 members; the white Baptists have six churches and 1,300 members; the colored Baptists have seventy-three churches and 15,000 members; the Christians have two churches and 350 members; the colored Congregationalists have four churches and 900 members; the Episcopalians have sixteen churches and 6,000 members; the Evangelicals have five churches and 6,000 members; the Greeks have one church and 200 members; the Lutherans have fifteen churches and 7,500 members; the white Methodists have sixteen churches and 4,000 members; the colored Methodists have twenty-four churches and 7,000 members; the Presbyterians have seventeen churches and 4,000 members; the Roman Catholics have thirty-eight churches and 175,000 members; the Unitarians have one church and only a few members, which makes a total of 220 churches and 222,553 members.

You can readily see that the gospel need of New Orleans is very great. There is a white population of 307,000. Of these, only 29,650 are Christians. There are, then, including the Roman Catholics, 240,247 white people in the city who really need the pure gospel. This would mean an average of about nine persons to be evangelized by every Baptist and Protestant, or an average of 184 for every Baptist in the city. But there would be a better showing for the Baptists if all the Baptists who have come to the city would become members of the churches here.

And if we consider the gospel need of the colored people, we will observe that of the 90,000 here, only 22,900 are Christians. That leaves 67,100 who really need the pure gospel of Christ. If the colored people would evangelize their own people, it would average about three for every Christian in the city. And if the colored Baptists of the city would do this work alone, it would mean an average of four persons for every Baptist. This would be an easy job if every Baptist among the colored brethren would do his duty in this matter.

If the Baptists had established a mission Sunday School in reach of all the children

(Continued on page 7)

# The Baptist Record

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## EDITORIAL.

### WHERE MAY JESUS BE FOUND?

"Referring to a recent editorial in The Standard, entitled 'A Person—Not a Book,' the Mississippi Baptist Record thinks that we seem 'to disparage too great respect for the Bible and insist on keeping our eyes on Jesus.' After repeating the statement in our editorial that the center of Christianity is a person and not a book, the editor of the Baptist Record asks, 'All of which may be true, but will the able editor tell us where we are to find Jesus, or get any knowledge of him that is accurate, satisfying and authoritative, if it is not in the Bible.' We are sure that our good brother must have forgotten that the Holy Spirit has been sent to us to perform this very task. It is one of His most important offices. 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me' (John 15:26). 'He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you' (John 14:26). Christ's followers could hardly have greater warrant than these Scriptures for regarding the Holy Spirit as the chief means whereby the believer is kept in living communion with his Lord. Had we not the Holy Spirit, we should indeed be in danger of becoming bibliolatrists, just as Roman Catholics have become worshippers of a host of mediating beings because they have neglected the plain doctrine of the Holy Spirit."

The above from The Standard, of Chicago, is in line with a good deal that is being taught today, not only in disparagement of the Bible, but which in many cases and inevitably results in the utter subversion of its authority. We do not suppose this is the purpose of The Standard, but anybody can clearly see that this is what happens. Far be it from us to set at naught, or in the least to minify the work of the Holy Spirit. We believe in the Holy Ghost and in His present

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activity in the saints; and that not the least of His work is the revelation of the character and work of the Lord Jesus. The Scriptures quoted in The Standard are familiar and precious. Others might be added, such as "He shall guide you into all the truth."

But it must be borne in mind that the Bible itself is the fulfillment of these promises. Its records of the acts and words of Jesus and its elaboration of the doctrines of His person and work, including the plan of salvation, are all the truth unfolded in apostolic teaching, are the results of the Spirit's working as He gives the "spirit of wisdom and of revelation in the knowledge of Him." The New Testament Scriptures are the body of truth which was in Christ and was unfolded to the disciples of Jesus. There is no worship of a book here, but there is an acceptance of its teaching as accurate, satisfying and authoritative, which cannot be said of any other book, nor of any preaching and teaching of today. Whatever present-day teaching is not in accord with this is from some other source than the Spirit of God. Paul says, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things that I write unto you, that they are the commandment of the Lord."

God is not the author of confusion, and nothing but confusion arises from the assertion of individual inspiration or universal inspiration today. Many who are asserting the supremacy of Christian consciousness today as distinguished from the inspiration of the Bible are in direct conflict with one another and most of them are in conflict with the Scriptures which claim to be inspired of God and give good evidence of inspiration. We have yet to hear of any truth that these people have brought to light which is not in the Word of God. We need the Holy Spirit to help us in discovering its truth and proclaiming it and living it.

The only Jesus that we know or that is knowable is the one whose life and death and resurrection are recorded in the Bible. "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." The Holy Spirit does indeed reveal Jesus, but only the Jesus of the New Testament, and by enabling us to clearly comprehend the things that are revealed in the Bible. The Holy Spirit turns the light on the written record and makes clear our minds for the comprehension of it. The Christ who is preached is the Christ of the New Testament; the Savior on whom we believed is the Savior made known to us in the Book. You could never trust or preach any other. There is nothing else to preach. Jesus is the great mountain range of truth. The Holy Spirit is the sunrise upon the mountain which brings out His greatness and all the riches of color and beauty.

The reference of The Standard to the Catholics certainly gives no strength to its argument. Exactly the trouble with the Catholics is that same disparagement of the Bible and emphasis upon the living Spirit in the living church. The difference between the contention of the Romanist and The Standard is that the one confirms the voice

Thursday, March 15, 1917.

of authority to the church council or chosen official, while the other makes every individual to possess the final authority in his "Christian consciousness." It is Jesus only whom we worship, but it is the Jesus of the Bible, and not the patchwork of a multitude of "Christian consciences."

## THE UNIT OF FORCE.

This expression used by the convention budget man, Brother N. T. Tull, coming into juxtaposition to a passage of Scripture seemed to be the positive and negative wires that started something going in our head. The Scripture is this, "But unto each one of us was the grace given according to the measure of the gift of Christ." You will notice the word "but." It calls attention to something different to what Paul has been talking about in this Ephesus letter. It is an antithesis. He has been talking about their all being one, their close relationship with one another. He has put all emphasis on that idea. Indeed, that is the burden of the entire epistle. He reiterates: one body, one spirit, one hope, one Lord, etc. He has said we are fellow heirs, fellow members of the body, fellow partakers of the promise. He insists (beseeches) that we are to give diligence to keep the unity of the Spirit in the bond of peace.

"But," and by this Paul introduces a matter that he would not have us overlook, something that must not be overshadowed by even so great and important a doctrine as the oneness of believers; "but unto each one of us was the grace given." God does not save men in mass, nor does He supply His grace to them after salvation except by individual and personal appropriation. We do not grow by simply going with the gang, even when it is the right gang. The body itself cannot grow and do its work except "according to the working in due measure of each several part." In this way comes the increase of the body unto the building up of itself in love. The body exists for the sake of the member as well as if not more than the member exists for the body. That is to say the end to be achieved is the perfection of the individual man and not simply the growth of a great church or body of Christ. For Paul says, in this connection, "for the perfecting of the saints, till we all attain unto a full grown man."

But it is the individual man as the unit of force in the kingdom that interests us here. "Grace is given to each one of us not for personal consumption and enjoyment, but for equipment for service; it is 'unto the work of ministering.'" The individual church member is the unit of force. If he is equipped the church is equipped. If he is weak the church is weak. If he is endued with grace the church will exhibit it. The church is powerful or powerless according as the individual member is strong or strengthless. No man need complain of the church; let him work on himself. Every preacher's ministry must be largely a personal ministry, that is, it must be to individual men, women and children. Every man needs to recognize that his church's efficiency in the work

of the gospel depends on what he himself is doing. It is his personal presence, his personal character, his personal participation in the work, his own contribution in money or service that count. In the Epistle to the Ephesians the words "every" and "all" sound through it with the insistence of a fire bell.

# WORKERS' INSTITUTE AT McCOMB.

Brother W. A. Chisholm, our new Sunday School field worker, was the first man on the ground, next to Pastor Whitfield. In the absence of Secretary Lawrence, who was expected for both services Sunday, he occupied the pulpit, and some other places, speaking five times on his specialty. Brother W. E. Holcomb being kept away by sickness, Brother Chisholm did double duty throughout the week. Monday the brethren began coming in from various directions and by Tuesday night the supper table at least was entirely filled. The number of preachers reached thirty, and there was a sprinkling of other good folks.

It is difficult to see how the instruction on sermon making could have been better in the time allowed than that given by Brother C. C. Pugh. He had made conscientious and careful preparation and treated the subject in such a way as to be practically helpful to the preachers present. The Bible work embraced a study of the Epistle to the Ephesians, in which the editor had the privilege of leading. Miss Lackey had the ladies in good numbers for three afternoons and they are more than ever pillars in the temple polished and strong. The new features of this institute as of the one at Tupelo was the work of Brother N. T. Tull, the budget man. He explained it lucidly and if there were any doubters and skeptics when he was through, they didn't show up. Dr. Lawrence spoke two nights in his usual refreshing way.

This was a new thing in this part of the State, but proved a success. The number in attendance was fully up to expectations, and they all said they were glad they came. They came from across the border in Louisiana to the A. & V. Railway on the north, and from the G. & S. I. Railroad on the east to close by the Mississippi River on the west. The fellowship of the saints was most fraternal and the hospitality of the McComb Baptists was such as only those who love the Lord can give.

President Wilson says that he is powerless to arm merchant ships without authority of Congress, and Congress has declined to authorize it. He says that the action of a few obstinate senators has rendered the government helpless and contemptible by their filibustering. It has become necessary to call an extra session of Congress, and the President thinks that even this will be useless unless some rules can be adopted to stop the mouths of loquacious and obstinate senators.

A map for the Sunday School lessons of this quarter and the next may be secured from The Baptist Record Book Store for one dollar. The size is about four by six feet.

## EDUCATION COMMISSION

### MISSISSIPPI COLLEGE.

The college has had the greatest work for many years. I will tell you about that next week.

I beg the pardon of Miss Dixon for publishing the following letter, but it is so admirable in sentiment as well as true Christian and business expressions, that it will be an inspiration to hundreds of our people. Read every word of it. Would this exalted idea might permeate the whole of our work.

Cordially yours,  
J. W. PROVINE.

432 Drexel Avenue,  
San Antonio, Texas.  
February 5, 1917.

Dr. J. W. Provine,  
President Mississippi College,  
Clinton, Miss.

Dear Sir:

Enclosed find my check for \$30, in payment in full of amount subscribed to Mississippi College endowment fund by my sister, Hattie A. Dixon (\$10 for November, 1916, and \$10 for November, 1917, and the other \$10 is my payment, which was due last November).

On December 16, 1916, my sister was called home, after a very severe illness of four weeks, three of which were spent in the hospital where she had to undergo two operations. I have no one left now but mother, and she is very frail.

My sister had a little insurance, and while our expenses during her sickness and death were very heavy, still I know she would want me to finish paying the amount she subscribed, hence I am sending it in full. She was an earnest faithful Christian and we know that all is well with her, but we are very sad and lonely because of her going away.

The Texas Baptists are having a great campaign in Texas for Christian education, and I am giving \$10 a year to that. I want to have some little part at least in everything that is for the advancement of the kingdom.

Blessings on you and dear old Mississippi College.

Very sincerely,  
MISS WILLIE DIXON.

Dr. I. P. Trotter, pastor at Shaw, is now recovering from an operation for appendicitis in the Baptist Memorial Hospital. He is now ready for another quarter of a century of hard work.

It is said that "practically none of the men teachers in the public schools in Kansas use tobacco in any form." Of course, it goes without saying in the case of the women. It ought to be a bar against any man's teaching or leading young men, that he uses tobacco.

### CLARKE COLLEGE NOTES.

We have been slow in saying so publicly, nevertheless we are profoundly grateful to our friends who responded to the call of the Education Commission with sufficient funds to pay the pressing obligations on the college. The student body forwarded a letter of thanks to the commission.

The people of the college are also grateful for the Bible School conducted here under the direction of the Convention Board. Freezes and heavy rains kept many people away, and hindered those who were here, but the meeting was a great blessing to those who attended.

When you read these notes, we will be closing up the examinations for the second term. The work has progressed very satisfactorily since the holidays and we are looking for good papers on the examinations.

The Clarke College quartet is at this time singing in a meeting at the First Baptist church, of Nashville, Tenn. Pray for them that these noble young men may be used of God for the advancement of His kingdom in that great city. We hope to be able to send our boys to the convention at New Orleans in May. What do you say about it?

In addition to the quartet, we have a most excellent orchestra. The entertainment given by this orchestra at the college chapel recently was very much enjoyed by the school and also a large company of people from the town. Any music-loving community would do well to secure them for an evening's entertainment.

We are often asked, "How are you getting along over there these days?" This question is a little embarrassing, as we don't want to seem to brag, neither do we want to whine. Prof. Parkinson, who has been here longer than any one else, tells me that we are getting along better than things have gone for some time. The spirit of the school is good, the feeling of the town and community towards us is good, and the co-operation of the teachers is good. We are not doing big things, but we are trying to stick to the motto adopted at the beginning, "Hard work and no grumbling."

We are trying to fill our niche in the educational scheme of the denomination we represent, and we plead for the prayers and sympathies of our brethren and sisters that we may succeed. Yours in the work,

BRYAN SIMMONS.

Newton, Miss.

An interesting book for R. A's and G. A's is "The Land of the Golden Man." A new one for Sunbeams is "The Missionary Goat." It is a real study of the homes and lives of little children all over the world. The price of the first named is thirty cents; the last one, fifteen cents. Order from The Baptist Record.

## AN UNUSUAL PREMIUM OFFER.

We have just secured the permission of the L. E. Waterman Company, of New York, to use as a premium with The Baptist Record their splendid self-filling fountain pens. This privilege has been extended to but one publication in the world beside The Baptist Record. Waterman's Ideal Fountain Pen, which we will use as a premium, is sold everywhere for \$2.50, never for less. It is guaranteed to be non-leaking, and to give satisfaction. It is a self-filler, which keeps the owner from being ever "peevish" about ink getting on his fingers when filling, and is safe to carry in the pocket or purse.

Here is the proposition: Send us one new yearly subscription at \$2.00, and 75 cents extra, and we will mail you postpaid the \$2.50 Waterman's Ideal self-filling fountain pen. We reserve the right to return any subscriptions not considered bona fide new subscriptions. Start to work now and secure this handsome fountain pen.

THE HEART OF THE GOSPEL OF  
JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

LIGHT; OR THE ILLUMINATION OF  
THE BELIEVER.

III.

3. The Light of the world is the illumination of the believer. This Jesus becomes our light as well as our life. In this illumination are several particulars:

The medium of illumination is the Word of God. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (5:39). The word here translated "search" means "to search diligently or anxiously." It is applied to miners, who search for precious metals—those who look anxiously for the bed of the ore with an intensity of anxiety proportionate to their sense of the value of the metal. It is applied by Homer to a lioness robbed of her whelps, and who searches the plain to trace out the footsteps of the man who has robbed her. It is also applied by him to dogs tracing their game by searching them out by the scent of the foot. Search the Scriptures.

"The Word is like a deep mine;  
And jewels rich and rare,  
Are hidden in its mighty depths,  
For every searcher there.

"The Word is like a starry host,  
A thousand rays of light  
As seen to guide the traveler,  
And make his pathway bright.

"The Word is like a glorious choir,  
And loud its anthems ring,  
Though many tongues and parts unite,  
It is one song they sing.

"The Word is like an armory,  
Where soldiers may repair,  
And find for life's long battle day,  
All needful weapons there."

The study of the Scriptures produces knowledge and character. John Ruskin, in his autobiography, tells of the foundation on which the character of this remarkable man was reared. "After our chapters (from two to three a day, according to their length), the first thing after breakfast (and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visiting or excursions, except real traveling), I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters thus gradually possessed from the first to the last, I had to learn the whole body of the fine old Scotch paraphrases, which are good, melodious, and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear to sound." "Though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like, in after life—and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the most essential part of my education."

John insists that the Words of Jesus Christ illuminate a believer. The words are the crowning proof of His higher origin, and they also possess in themselves a direct power and efficiency. "My words are spirit and life" (6:53); "ye are clean through the word that I spake unto you" (15:3); "thou hast the words of eternal life" (6:68). Something else is implied in such references than a recognition of the supreme worth of our Lord's teaching, by which, even more than by His miracles, He approved Himself the true messenger of God. The words express Christ's own self-consciousness of His relation to God, and His life-giving purpose towards men. This appears to be the reason why such a central place is assigned to them in John's representation of the work of Jesus. They convey more clearly and emphatically than actions could do the inner secret of His personality, proclaiming Him to be one with the Father, the Life and Light of the world, the Bread which came down from heaven. The Word of God which had become incarnate in Him found utterance through His words, and they had therefore a mysterious value and efficacy. The divine nature imparted itself by means of them. They passed into the hearts of those who would receive them like the very breath of God, and were found to be spirit and life (Scott, *The Fourth Gospel*, 171).

The term light which is constantly recurring in the gospel may be taken as, broadly speaking, identical with "truth." It is, indeed, impossible to sum up the whole content of John's idea of Light in one exact definition. The term is chosen because of its very largeness and vagueness. Light is the immemorial symbol of all that is divine and holy; it suggests gladness, security, quickening, illumination. These meanings are all present in the word as used by John, as we have to determine in each individual passage which of them for the moment is predomi-

nant. Taken generally, however, light is the equivalent, in the language of the imagination, of what is abstractly called "the truth." Over against the world of darkness there is the upper world of "light," or reality and perfection; and as Christ described Himself as the "Truth," He claims elsewhere to be the "Light." Men have Life through Him because He brings them out into the "Light," makes them partakers of the divine reality from which they have been hitherto debarred by the conditions of their earthly nature (*ibid.*, 254). The Word of God is therefore the source or means of the illumination of the believer. There is no light in men outside of the Word.

The agent in the illumination of the believer is the Holy Spirit. There are three great passages in the gospel of John which speak of the illuminating power of the Holy Spirit. The first, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you" (14:16-18). The second, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning" (15:26, 27). And the third, "Nevertheless I tell you the truth; it is expedient for you that I go away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come" (16:7-14).

The word "Comforter" is frequently used by the Greek writers to denote an advocate in court, one who intercedes; a monitor, a teacher, an assistant, a helper. The Spirit will illuminate the minds of the disciples and guide them to all truth. He will not only keep them in remembrance of what they have heard from Christ, but will unfold his words in their deeper and larger import. Under the light of the Spirit the whole life of Christ will disclose its inner meaning, and sayings and events which were little thought of at the time will come out in their true grandeur. In every passage, where the work of the Spirit is distinctly referred to, the thought of John takes the main direction. He conceives of the new power bestowed by Jesus on his disciples as above all a means of illumination, of ever-deepening insight into the revelation of God in his Son. The Holy Spirit is the great illuminator of the believer.

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The result of this illumination is the assurance of the believer. A man becomes a Son of God by believing in Jesus, and that belief is intimately connected with knowledge. "And this is the life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent" (17:3). These two ideas, "believing" and "knowing" are several times conjoined in such a way as might seem to be practically identical. "They have known surely that I came out from thee, and have believed that thou didst send me" (17:8). "That ye may know and believe that the Father is in me, and I in Him" (10:38). The knowledge completes itself and becomes effectual in the definite belief. This is apparent not only from a closer consideration of the relevant passages, but from a larger survey of the doctrine of knowledge, which holds such an important place in the gospel. This knowledge finds its fruitage in obedience. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (7:17).

The result of believing is knowledge and the fruitage of knowledge is assurance. In the whole of the gospel of John the emphasis is put upon believing, in the first Epistle of John, which is really a continuation of the thought of the gospel, the emphasis is put upon knowledge. Many learn the first lesson who never learn the second. Believing in Jesus brings eternal life; knowing Jesus brings blessed assurance. Six things are pointed out in one chapter in the Epistle of John that we may know:

1. "We know that when He shall appear, we shall be like Him."
2. "We know that He was manifested to take away our sins."
3. "We know that we have passed from death unto life."
4. "Ye know that no murderer hath eternal life abiding in him."
5. "We know that we are in the truth."
6. "We know that He abideth in us."

To know these six things will bring assurance to the believer, but the roots of them all are to be found in the gospel of John.

The end will be the witness of believers. The divine illumination in a man's own heart makes him a light unto others. No book in the world is so full of personal work and personal illumination as the gospel of John. John the Baptist found John the Evangelist, and John the Evangelist found James, his brother. John the Baptist found Andrew, and Andrew found Peter. Jesus found Philip, and Philip found Nathaniel. So on throughout the entire book. It is a book of personal work and of personal witness, because it was first of all a book which told of personal illumination.

#### THE BAPTIST OBJECTIVE IN NEW ORLEANS.

(Continued from page 3)

of the city twenty-five years ago, New Orleans would be, estimating it from a non-Catholic viewpoint, predominantly a Baptist city today. The failure of our forefathers to do this has resulted in the present conditions of the Baptist cause here. The only

way to regain this lost ground is to establish a mission or mission Sunday School in reach of every child in this city. The crying need of the Baptist cause here is sufficient funds to establish these missions. There are now at least twenty strategic points in the city where missions or mission Sunday Schools should be established at once.

We have already organized a mission council composed of representatives of the churches here for the purpose of promoting this extension work. Four mission Sunday Schools have already been established. We could readily organize the twenty if we had the funds with which to pay rent, secure lots and build chapels. The Baptists of the South should recognize that New Orleans is a whale and they cannot catch this whale with pin-hooks. We must begin the work in each place in a way that will establish the confidence of the people in the permanence of the mission.

We have lost many Baptist families here in the past because their children have had to attend Sunday Schools of other denominations or none. The children have naturally joined these churches, and in many instances parents have followed them. This denominational loss will continue until we at least look after our own. However, we must not stop here. We must give the pure gospel to the 127,000 foreigners who are already here. Then, owing to the fact that New Orleans is the most important port of the South, we should be prepared to meet every immigrant with an open Bible and a message of grace.

The establishment of the proposed missionary training school here is the greatest thing Southern Baptists can do for the extension of the kingdom. This is the most practical way for us to evangelize the coast cities of the South where there are so many foreigners. The city would then become a training ground of our missionaries for work at home and abroad. The missionary graduates of our theological seminaries would come here and find their training in some practical work with the very people with whom they expect to labor. We should be also able to educate and train the foreigner for a more efficient service among his own people.

You further see that this training school would be the greatest evangelistic agency for this city. Because in the plan of the school there would be some practical work on the field. The possibilities, therefore, of such a school here for New Orleans, the Southland, and the whole world in kingdom extension cannot be estimated. We do not have to cross the waters to find the thousands perishing without the pure gospel. These thousands are right here in New Orleans. We are obligated to give them this gospel. The most practical and economical way to do this is the establishment of this training school.

The workers on the field here beg the prayers and gifts and co-operation of the whole convention in making this city a city of God. The Baptists whom God has blessed with abundance of this world's goods could not do a wiser thing than to bequeath some of this prosperity to this training school.

This school has the greatest possibilities for service in the world among all classes and all nationalities. We trust the Lord will put it in the heart of some of the consecrated servants of God to remember this school in their wills.—Home and Foreign Fields.

#### NORTHEAST MISSISSIPPI PREACHERS' AND WORKERS' BIBLE SCHOOL AT TUPELO.

We wish first to express our thanks to the Convention Board for providing this school for us and we request most earnestly that this work be continued.

All the teachers were at their best. I wish I could say something about all of them. How our minds and hearts were fed! Brother Times Tull is making good in teaching how to finance the kingdom of Christ.

Brother Wesson brought us some gracious messages from the Bible on preaching.

Brother Byrd, as he usually does, led us to appreciate more the blessings and privileges of the great Sunday School work.

Miss Lackey was there to help teach the members of the W. M. U.

Dr. J. T. Christian made the great book of Acts live with new life, and we were all so delighted with his clear, forceful teaching that a request was made that he be sent back to us next year, and that he shall give us a study of the gospel of Mark.

We had in attendance, in spite of the continued downpour of rain, about fifty preachers and workers.

Brother Clow and his people were gracious in their hospitality.

The last evening we had an impressive and helpful service in the laying of the corner-stone for the new Baptist church. Brother Christian and Brother Byrd made helpful talks. Brother Christian had been pastor of this church forty years before.

The beautiful corner-stone was carved out of Georgia marble with an open Bible upon it, and on that these words, "Our Text Book." Can you beat it?

The institute closed at night, when the pastor and Brother Byrd delivered a number of Sunday School diplomas.

We believe these Bible schools will do much for the spread of our Lord's kingdom.

A. L. O'BRIANT.

Okolona, Miss.

#### IMPORTANT.

It is very important that we have the money in hand to meet the indebtedness on the Woman's College when it comes due. In order to do this it is very important that every one who made a subscription to the Education Commission pay the pledges as they mature.

It is important that Dr. Quisenberry secure the thirty thousand dollars which he has undertaken to raise for the Education Commission.

Now, if he is to succeed in this undertaking, it is necessary that every pastor aid him in every way possible. Let us get this amount in hand, the pledges collected, and the budget system in our churches and we will have gone a long way on our five-year program.

J. E. BYRD.

Mt. Olive, Miss.

## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader, Forest  
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

## CENTRAL COMMITTEE

President—Mrs. A. J. Aven, Clinton  
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. Edward Martin, Carriere  
 Recording Secretary—Mrs. Rhoda Enoch, Jackson  
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"Then were brought unto Him little children that He should lay His hands on them and pray."

How is your Dollar Club for the Training School progressing, sister?

Such fine reports from the March week of prayer are reaching us from all portions of the State. It was the privilege of your secretary to attend meetings during the week at four different societies—Jackson First, Jackson Second, McComb First and Brookhaven. At each of these, the full week was observed, and the meetings grew in interest and consecration. As a result we look for larger love gifts than ever before.

## The Budget System.

Many knotty questions are reaching us regarding the budget we are trying—no; we are going to introduce!

Sister, please stop right now and carefully consider the outline given below. When you have thoroughly mastered it, then work and pray till you get it introduced into your church. Be sure that the sisters thoroughly understand it; understand that if they will give their dollar for home uses through the church, and do away entirely with dues, that they will from each dollar the church receives get back five cents, which will meet all our incidentals. Be sure that they thoroughly understand that each dollar given to benevolences will cover all phases of our work. Remember, however, that our budget should represent the minimum of our gifts. I trust that the times and the seasons will come often in each of our lives when our hearts so overflow with gratitude to our Father that we will bring beside our budget great love gifts for various causes.

## Home Uses.

Pastor's salary	\$0.60
Organist's salary	.08
Janitor's salary	.06
S. S. and B. Y. P. U. expenses	.09
W. M. U. expenses	.05
Incidentals	.12
Total	\$1.00

## Benevolences.

State missions	\$0.25
Foreign missions	.20
Home missions	.16
Ministerial education	.04
Ministerial relief	.02
Christian education	.14

Orphanage	.12
Hospitals	.06
Church building and loan	.01
Total	\$1.00

Where no salary is allowed the organist or janitor, these allowances can readily be placed where the church deems best.

The main point with us now, sisters, is to see that we get a report each time an offering is made of what the women have contributed. That matter is carefully presented in the Catechism of the W. M. U. Study it.

## Resolutions from Hollandale W. M. U.

At the meeting of the W. M. U. in Hollandale church, January 30, 1917, these resolutions were read and unanimously adopted:

Whereas, in the departure from our midst of Mrs. P. S. Rogers, our society loses one of our most beloved members, whose work among us has been faithfully and conscientiously done, and whose sweet Christian character has endeared her to every one; therefore be it

Resolved, that we offer to Mrs. Rogers expressions of appreciation of her efforts in behalf of our society; and of that spiritual sunshine which she has brought to us.

Resolved, that we tender our best wishes, and offer our prayers that God's choicest blessings may go with her to her new home and field of labor in Ackerman.

(Signed) Mrs. J. F. Scull, President; Mrs. C. Hollingsworth, Vice-President; Mrs. L. C. Hays, Secretary; Mrs. Paul Holland, Organist.

## Southern Baptist Convention, New Orleans, May 11-16.

We in Mississippi, who lay almost as much claim to the city of New Orleans as does Louisiana, scarcely need much information in regard to its many attractions.

However, we take pleasure in calling attention to the splendid literature that is being sent out by Mrs. C. A. Ramsey, publicity chairman, and Mrs. Robert Lee Baker, local press chairman. The Grunewald Hotel will be headquarters for both the convention and for the W. M. U. Those who anticipate attending, should write direct for rates. Please note this: No one is entertained free at the Southern Baptist Convention. Every one must meet boarding expenses as well as railroad fare. This is mentioned here because each year the request comes for the address of the chairman of the entertainment committee, "that we may have homes assigned us." Names of those wishing to attend as delegates are coming in and according to your instructions at our State meeting, are being selected as follows: "The first six names from each of the four districts shall be made delegates; the next six shall be chosen as alternates. The extra member of the delegation shall be chosen from the Central Committee."

This does not mean that only one member shall be chosen from the Central Committee. If sisters from this committee are the first to send in their names they are of course chosen. This statement is made here because there has been in the past some intimation,

though scarcely a complaint, that the Central Committee makes up the larger per cent of our delegation. Each of us has an even chance, sisters. If we wish to go as delegates, let us send in our names early. As all perhaps know, we are entitled to only twenty-five delegates; but we can have any number of visitors. Let's all go!

## Historic New Orleans—1917 Convention City.

Over a hundred years ago this quaint old city was founded, and many of the original buildings, churches, markets theatres, etc., are in use today. Visitors especially enjoy sight-seeing through this portion of the city which is known as "French Town."

The old "French Market," which is world renowned, is still doing business in the same old stands.

"Place d' Arms," which is now called "Jackson Square," was a place to congregate. Women would stop to and from market to gossip, while business men would spend a portion of their noon hour in the shade of the luxuriant palms. This square is still one of the picturesque spots of New Orleans.

Near by is the French Opera House, where today we still have opera in that tongue. This historic old theatre plays a prominent part in our Mardi Gras festivities, as it is there the carnival tableaux are given.

Not far distant we find the Spanish Cabildo. Jotted here and there are many curious shops that visitors find so interesting. Many of the residences in this section are built right on the sidewalk or "banquet," but if you are fortunate enough to get a peep into the rear yards, in most instances you will find beautiful flower gardens, or "courts," as they are called.

Historic cemeteries play a large part in making New Orleans quaint. It has been truly said "there is no other place on the globe like New Orleans." Come and see for yourself the many, many places of interest that is impossible to mention in this article.

Come to the great convention in May and see how greatly the Lord has blessed this great Southern city.

MRS. CICERO A. RAMSEY,  
Publicity Chairman.  
2414 Octavia St., New Orleans.

## Booneville.

Rejoice with us! We have our beautiful new church building paid out of debt, and you never saw a happier and more thankful congregation. The first service was held in this church just four years ago and since that time the church has been paid for, at a cost of fifteen thousand dollars—over six thousand of this amount being raised since Christmas.

The women have paid five hundred and fifty dollars on the debt in the last three months, and this by just straight Bible giving. To God be all the glory, and pray for us now that we may arouse to our duty to others, and help to pass along some of the blessings that we have.

MRS. D. A. HILL.

## NERVOUS SPELLS

And Combination of Troubles Relieved by a Combination of Medicines.

A quotation from one recent letter: "I have been taking Hood's Sarsaparilla and Pepton Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights."

"Those nervous spells were awful! I heard about taking Hood's Sarsaparilla and Pepton Pills—one before meals, the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results."

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile."

Mrs. Fred J. Weekley, Bagdad, Fla.

Your druggist will be pleased to supply you with these good medicines.

## The Convention Normal Course For Teacher Training

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

These books are carried in stock at Jackson and can be mailed promptly. Order from

The Baptist Record.

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JACKSON, MISSISSIPPI

## LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflammation or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## NEWS IN THE CIRCLE

MARTIN BALL

The Texas brethren have completed their second campaign in raising the \$1,000,000 for education and have secured another quarter of a million. They are now half through.

The Whitewright church, Texas, W. J. Epting, pastor, has asked the pastor to conduct his own meeting, which began last Sunday. This shows how our Mississippi men stand with their Texas churches.

Pastor R. A. Eddleman, of Shelby, writes, "Our meeting at Duncan begins Sunday, the eleventh. Dr. H. M. King is to do the preaching and Robert Cooper lead the music. A great meeting is expected."

Dr. A. U. Boone, First church, Memphis, will give his daughter, Martha Maria, in marriage to Frank Leavell, of Atlanta, Ga., March 15. He is State secretary of the Georgia B. Y. P. U. Congratulations!

The Baptist Standard tells of a gentleman in Fayette county, Texas, who left an estate of \$40,000 to Buckner Orphanage. He was not a member of the church, but appreciated the work of the orphanage.

We congratulate Pastor R. A. Eddleman and his splendid wife on the arrival of an eight-pound baby girl last week. May she emulate her mother in the many excellent virtues that are so prominent in her life.

It is announced that Dr. J. Frank Norris, of Fort Worth, Texas, has indicated his acceptance of the call to the Tabernacle church, Atlanta, Ga. He goes on certain conditions, which the church is confident of fulfilling.

A new book from the facile pen of Dr. E. Y. Mullins, of the Louisville Seminary, is announced. The title of the work is "The Life in Christ." Price, \$1.25. We have not seen the book, but are assured it is good.

The Texas Baptists are now building a home for aged ministers at Carrizo Springs. The ground has been broken for the house, which will be of sufficient size to accommodate a large number of worn-out preachers.

Rev. J. B. Sellman, who for years has been a worker among the "Gospel Missioners," opposing the regular conventions, says he is done with it now, and has joined the constructive work of the conventions. There is room for more.

Pastor W. H. Sledge, of Grace church, Baltimore, Md., has recently closed an excellent meeting. Evangelist Otto Whittington, of the Southwestern Theological Seminary, did the preaching. Twenty-seven additions by baptism.

Last Sunday was a hard day with us at Clarksdale. The Sunday School reached the low water mark—wind, snow, sleet and cold. It was our monthly orphanage day. With just a few an offering was made of \$6.55. We give our first Sunday to the orphanage.

The First church, Temple, Texas, Rev. S. E. Tull, pastor, has elected Brother J. E. Austin, of Jackson, as field evangelist for that church. Brother Austin is now in the insurance business, and sacrifices a good salary to enter exclusively into religious work.

Dr. J. B. Gambrell says, "Christian activity is the preventive, as well as the remedy, for worldly activities." It is true, but how will you get the ear of the worldly members and enlist them? They never come to church, and laugh at you in their homes.

Pastor T. L. Holcomb, of Pontotoc, recently assisted R. A. Eddleman in a fine meeting at Shelby. There were nineteen accessions to the church—eleven by baptism. Every phase of the work has been strengthened. Gospel Singer J. S. Rushing conducted the music.

All the papers have extended notices of the going home of Dr. Edgar E. Folk, the matchless editor of the Baptist and Reflector. Too many good things cannot be said of such a splendid Christian hero. His exalted character leaves a splendid legacy to his children.

Missionary Chastain has organized a church of Mexicans in Houston, Texas. The City Mission Board bought the land and built a tabernacle—the Mexicans themselves doing most of the building free of charge. Among them is a preacher competent to take charge of the work.

The First church in Greenwood, under the wise leadership of Pastor W. C. Tyree, is spreading out. At a portion of the city where a Sunday School has been maintained for some time, a church was organized last Sunday. Brother Borum, son of Dr. W. A. Borum, of Jackson, is preaching for them.

The Baptist and Reflector will be temporarily under the editorial control of Dr. I. J. Van Ness, A. R. Bond and Wm. Lunsford. These are members of the advisory committee appointed by the last State Convention. They give their services free, with no other compensation than the joy of being able at this time to aid the family of Dr. Folk.

We were grieved to learn of the going away of our dear brother, Rev. H. A. Ferguson. He lived for a noble purpose. His supreme object was the upbuilding of the Master's kingdom. A true noble Christian—generous and very liberal with his means. We shall miss him in our gatherings. He was the father of Rev. S. B. Ferguson, of Morehead, and several other noble sons and daughters.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

## Mother-Made, Quick Acting Cough Syrup

Should be Kept Handy in Every Home—Easily Prepared and Costs Little.

Mothers, you'll never know what you are missing until you make up this inexpensive, quick-acting cough syrup and try it. Children love its pleasant taste and nothing else will loosen a cough or chest cold and heal the inflamed or swollen throat membranes with such ease and promptness. It's equally as good for grown-ups as for children.

This splendid cough syrup is made by pouring 2½ ounces of Pinex (50 cents worth), into a pint bottle and filling the bottle with plain granulated sugar syrup. This gives you a full pint—a family supply—of much better cough remedy than you could buy ready-made for \$2.50—a clear saving of \$2.

The moment it touches the inflamed, cold-congested membranes that line the throat and air passages, the healing begins, the phlegm loosens, soreness leaves, cough spasms lessen and soon disappear altogether, thus ending a cough quicker than you ever thought possible. Hoarseness and ordinary coughs are conquered by it in 24 hours or less. Excellent for bronchitis, whooping cough, spasmodic croup, bronchial asthma or winter coughs.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is famous the world over for its quick healing effect on the membranes.

Beware of substitutes. Ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., 257 Main St., Ft. Wayne, Ind.



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## LADIES! DARKEN YOUR GRAY HAIR

Use Grandma's Sage Tea and Sulphur Recipe and Nobody Will Know.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

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Stomach, Back, Side or Shoulder; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Bileworms, Headache, Constipation, Piles, Catarrh, Nervousness, Rheum, Jaundice, Appendicitis. These are common Gallstone symptoms—can be cured. For full treatment MEDICAL BOOK on LIVER STONES, GALL TROUBLES & APPENDICITIS. FREE

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They act promptly. Try them  
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## FRECKLES

Now Is the Time to Get Rid of  
These Ugly Spots

There's no longer the slightest need of feeling  
ashamed of your freckles as the prescription  
ointment—double strength—is guaranteed to re-  
move these homely spots.

Simply get an ounce of ointment—double strength  
—from your druggist, and apply a little of it night  
and morning and you should soon see that even  
the worst freckles have begun to disappear, while  
the lighter ones have vanished entirely. It is  
seldom that more than an ounce is needed to  
completely clear the skin and gain a beautiful  
"clear complexion."

Be sure to ask for the double strength ointment  
as this is sold under guarantee of money back if  
it fails to remove freckles.

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WORK OF THE HIGHEST QUALITY  
AT REASONABLE PRICES  
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**CALOMEL SELDOM  
SOLD HERE NOW**

Nasty drug salivates, makes you sick  
and you lose a day's work.

Every druggist in town — your  
druggist and everybody's druggist  
has noticed a great falling off in the  
sale of calomel. They all give the  
same reason. Dodson's Liver Tone  
is taking its place.

"Calomel is dangerous and people  
know it, while Dodson's Liver Tone  
is perfectly safe and gives better re-  
sults," said a prominent local drug-  
gist. Dodson's Liver Tone is per-  
sonally guaranteed by every drug-  
gist who sells it. A large bottle costs  
50 cents, and if it fails to give easy  
relief in every case of liver sluggish-  
ness and constipation, you have only  
to ask for your money back.

Dodson's Liver Tone is a pleasant-  
tasting, purely vegetable remedy,  
harmless to both children and adults.  
Take a spoonful at night and wake  
up feeling fine; no biliousness, sick  
headache, acid stomach or consti-  
pated bowels. It doesn't gripe or  
cause inconvenience all the next day  
like violent calomel. Take a dose of  
calomel today and tomorrow you will  
feel weak, sick and nauseated. Don't  
lose a day's work! Take Dodson's  
Liver Tone instead and feel fine, full  
of vigor and ambition.

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ard makes—Steinway, Knabe,  
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PLEASE MENTION THIS PUBLICATION

## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for March 25.

**JESUS THE WAY, THE TRUTH  
AND THE LIFE.**

Review Lesson.

John 1-8; 14:1-14.

Golden Text: "Jesus saith unto  
him, I am the way the truth and the  
life; no one cometh unto the Father  
but by me" (John 14:6).

For three months we have beheld  
the miraculous Person, Jesus, whom  
John presents to us as the Christ the  
Son of God. In the eight chapters  
studied, John has covered some two  
and a half years of the public min-  
istry of Jesus. Do you think John,  
in these chapters, has presented in a  
convincing way Jesus as the Christ,  
the Son of God? Our review will be  
a sort of chain, gathering up the  
essential truth of each lesson as links.

I. The Prologue Lesson. — This  
lesson presents in brief, succinct form  
the underlying truths of the entire  
gospel of John. Three facts are  
prominent. First, there never was a  
time when Christ did exist as God.  
Second, He was original Creator and  
as such was the life and light of men.  
Third, this eternal divine Person be-  
came a man and lived with men as  
the Father's revelation of Himself  
to men. These thoughts are elab-  
orated in the remainder of John.

II. The Witness-bearing Lesson.  
— John the Baptist was at Bethabara  
east of the Jordan. Jerusalem's  
"committee of investigation" came to  
him seeking to know who he was.  
He was not the Christ, he said, but  
only a voice preparing the way for  
Him. The next day he pointed Jesus  
out as the Lamb of God that takes  
away the world's sin. The Baptist  
bares record "that this is the Son of  
God."

III. The "Eureka" Lesson. — This  
is the last lesson in the first chapter  
of John. The key-note is "Eureka"  
—I have found. Andrew and John  
talk with Jesus a while; they find in  
Him the Christ. These report their  
discoveries to their brothers; they  
come and find Him in the Christ.  
Jesus speaks to Philip and he dis-  
covers in him the Christ. Philip  
makes the report to Nathaniel; he  
comes and in Jesus the Christ, the  
Son of God. Jesus, the Christ, can  
discover Himself to the hearts of  
men.

IV. The Temple Lesson. — See Je-  
sus in the temple at Jerusalem with  
hot indignation flashing from His  
face. He is driving out the temple  
desecrators. With their merchan-  
dise they have converted the place  
of worship into a den of thieves. In-  
terest centers in the one strange  
Person about whom it is said, rever-  
ential zeal for the Father's house is  
consuming Him; who commands with  
authority and the swindlers obey;  
who foretells His own resurrection.  
His body is the temple which if de-  
stroyed, He will build again in three  
days.

V. The Love-gift Lesson. — In our

fifth lesson John introduces Jesus'  
testimony about Himself. He is  
God's only begotten Son and love-  
gift to the world. Three facts focus  
in God's love-gift: First, human  
salvation made possible through  
God's love-gift. Second, human sal-  
vation through God's love-gift, im-  
possible apart from the spiritual  
birth. Third, human salvation con-  
ditioned upon a personal trust in  
God's love-gift. This revelation Je-  
sus makes to His night-visitor, Nico-  
demus.

VI. The Living-Water Lesson. —  
Again John presents Jesus bearing  
testimony concerning Himself. His  
audience a unique one—a woman of  
the streets of Sychar. In a most  
unique way and by a method pecu-  
liarly adapted to her, Jesus presents  
Himself to her as the living water  
that satisfies permanently all spir-  
itual thirst. The lesson closes with  
the revelation to her, "I that speak-  
eth unto thee am He," meaning "I  
am the Christ."

VII. The Faith Lesson. — The no-  
bleman came up from Capernaum to  
Cana believing in Jesus as a miracle-  
worker. His son was nigh unto  
death; hence he came to the Mirac-  
le-worker to heal his son. He saw Je-  
sus, heard His gracious words; be-  
lieved the bare word of Jesus that  
his son lived. He went back to Ca-  
pernaum believing in Jesus as the  
Messiah-Savior. His whole house be-  
lieved on Jesus. Faith in the Healer  
is lifted to faith in the Messiah.

VIII. The Controversy Lesson. —  
Jesus is back in Jerusalem. At the  
pool of Bethesda He heals an im-  
potent man. This furnishes the oc-  
casion for the controversy. The  
healing was done on the Sabbath day.  
Jewish law was violated. The Vi-  
olator must be intercepted. He was  
through the Jewish reporter the  
healed man. Jesus pleads guilty on  
the ground of imitating His Father.  
His Father!! A new charge! He  
has made God His Father! "He said  
that God was His Father, making  
Himself equal with God." The heal-  
ing of the impotent man was only  
the Father's endorsement of His  
claim to be the Son of God.

IX. The Loaves and Fishes Les-  
son. — The multitudes follow Jesus  
beyond the Sea of Galilee where He  
has gone to rest with and teach His  
disciples. The day wears away; the  
people are hungry; there is no food,  
except five loaves and two fishes.  
Jesus takes these and under His  
touch the supply is multiplied and  
the multitudes are satisfied. The  
mob is ready to crown Him a King.  
He came to be King but not that  
kind of a king. This is the fourth  
miracle recorded by John, wherein  
God endorses His claims to be the  
Messiah, the Son of God.

X. The True Bread Lesson. — The  
miracles of Christ have a three-fold  
value: their evidential value, vindi-  
cating His claims; their practical  
value, meeting some specific need;  
their symbolic value, setting forth  
some spiritual truth. In this lesson  
Jesus deals with the symbolic value

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The Pyramid Smile From a Single Trial.

will give relief, and a single box often  
cures. A trial package mailed free in plain  
wrapper if you send us coupon below.

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PYRAMID DRUG COMPANY,  
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Kindly send me a Free sample of  
Pyramid Pile Treatment, in plain wrapper.

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blets and you will bless the day that  
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**10 CENT "CASCARETS"**  
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Sluggish Liver and Bowels—They  
work while you sleep.

Furred Tongue, Bad Taste, Indi-  
gestion, Sallow Skin and Miserable  
Headaches come from a torpid liver  
and clogged bowels, which cause your  
stomach to become filled with undi-  
gested food, which sours and fer-  
ments like garbage in a swill barrel.  
That's the first step to untold misery  
—indigestion, foul gases, bad breath,  
yellow skin, mental fears, everything  
that is horrible and nauseating. A  
Cascaret tonight will give your con-  
stipated bowels a thorough cleansing  
and straighten you out by morning.  
They work while you sleep—a 10-  
cent box from your druggist will keep  
you feeling good for months.

**Vapo-Cresoline** For Whoop-  
ing Cough,  
Spasmodic  
Croup, &  
Asthma, Sore Throat, Coughs,  
Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the  
cure of Whooping Cough, Spasmodic  
Croup, and Asthma. It is the only  
remedy for which it is recommended.  
It is a simple, safe, effective and  
druggist's treatment.  
Vaporized Cresoline stops the paroxysms of Whoop-  
ing Cough and relieves Spasmodic Croup at once.  
In asthma it shortens the attack and insures com-  
fortable repose.  
The air carrying the antiseptic vapor inspired with  
every breath, makes breathing easy, soothes the  
throat, and stops the cough, assuring restful nights.  
Cresoline relieves the bronchial complications of  
Scarlet Fever and Measles and is a valuable aid in  
the treatment of Diphtheria.  
Cresoline's best recommendation is its 27 years of  
successful use. Send postal for Descriptive Booklet.  
FOR SALE BY DRUGGISTS  
**THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York**  
or Leeming-Riles Building, Montreal, Canada.

## Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, become food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

### FEATHER BED BARGAINS

This ad and \$10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary feathers covered with 8oz. A.C.A. Ticking. Retail worth of whole lot \$23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.  
Dept. 159, Greensboro, N. C.

## Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho should peel off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking and, of course, should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

### FROST-PROOF CABBAGE PLANTS APRIL FIRST DELIVERY

All leading Varieties, 500, \$1.25; 1,000, \$2.00; 5,000 at \$1.50 f. o. b. here. Satisfaction guaranteed. Tomato Plants at \$1.35; Egg and Pepper Plants at \$1.50 per 1,000; 5,000 at \$1.25 f. o. b. here. Postpaid, 40c per 100. D. F. JAMISON, Summerville, S. C.

### WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiful that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

of the miracle of feeding the five thousand. Under the symbolism of the loaves, He sets Himself forth as the Bread of Life which perfectly and permanently satisfies spiritual hunger.

XI. The Freedom and Slavery Lesson.—In this last lesson of the quarter, John presents Jesus to us, some six months before His crucifixion, claiming to be the Light of the world, the Savior from sin, the eternal I Am. These are tremendous claims. Are we prepared to accept them? Go back then and study Him in the light of what He has done in these eight chapters; in the light of what He has said; in the light of what His friends and enemies thought about Him. Surely He is the "Way, the Truth, the Life." The only way to the Father is by Him.

The teacher could not make a better review of the quarter's work than to spend the hour studying the claims Jesus made concerning Himself in these eight chapters.

Another fine review could be found in studying what Jesus' friends and enemies thought of Him in these chapters.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MRS. JUNIA WELCH.

At a recent meeting of the Fifteenth Avenue Woman's Missionary Union, Meridian, the following resolutions were adopted:

Whereas, God in His infinite love has seen fit to call from our midst our sister and friend, Mrs. Junia Welch, be it

Resolved, that we bow in humble submission to the all-wise Creator who doeth all things well.

Second, that in the death of Sister Welch our W. M. U. has lost one of its most faithful members, who was always ready to respond to duty's call. Sister Welch was at one time president of our W. M. U., and most ably did she fill the office.

Third, that while she will be sadly missed by us all in the church and the W. M. U., we will endeavor to say "Thy will be done."

Fourth, that the remaining members strive to emulate her example of cheerfulness, faithfulness and loyalty to her Master's cause.

Fifth, that we hereby extend to the bereaved family our sincere sympathy, and pray that the balm of Gilead be poured upon their bleeding hearts.

Sixth, that a copy of these resolutions be sent the family, and one to The Baptist Record for publication.

MRS. A. B. RENFROW,

MRS. J. C. NABORS,

Committee.

Meridian, Miss.

### MRS. JOHN D. SAMMONS.

Mrs. John D. Sammons departed this life in her home in McHenry, Miss., March 2. Funeral services were held in McHenry cemetery, where her remains were laid to rest.

This good woman was a member of McHenry Baptist church, and the life she lived was in consonance with her religious profession, and with faith in her Lord and Savior she passed peacefully away and entered into that rest that remaineth to the people of God. She leaves a grief-stricken husband to mourn his loss of one he loved so dearly. May the Lord comfort him, we pray.

O. D. BOWEN.

Gulfport, Miss.

### LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

### ELDER B. N. HATCH.

Elder B. N. Hatch, aged 73, departed this life at his home in Handsboro, Miss., March 1. Funeral services were held in Handsboro Baptist church where our beloved brother and faithful servant of Christ held his membership, and his body was laid to rest in Handsboro cemetery.

Our beloved brother entered the ministry during his early manhood, and became an evangelist, and for twenty-five years he held meetings in many parts of our State, and God crowned his earnest gospel preaching with success, for many souls were saved. "He that winneth souls is wise." And "they that be wise shall shine with the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever." Our departed brother entered into his heavenly rest where, along with the many he won to Jesus, he will rejoice forever in his glorious presence. Our brother was a faithful member of Handsboro church. He leaves a devoted wife and child (a daughter) and other relatives to mourn for him they loved so dearly.

O. D. BOWEN.

Gulfport, Miss.

Dr. W. M. Vines, of the First church, Charlotte, N. C., has just closed a great meeting at Landrum, S. C. The meeting lasted ten days. There were 125 additions. The greatest meeting ever held in the church. Ninety were received by baptism.

### END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

### MEAT CAUSE OF KIDNEY TROUBLE

Take Salts to Flush Kidneys if Back Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush out the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

### CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 30  
ESTABLISHED 1886  
THE C. S. BELL CO., HILLSBORO, OHIO

### HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair-dressing. The price is only \$1 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

### YOUR TOMATOES FREE FOR THIS YEAR

Write today and we will send you free a package of the season's favorite tomato seeds, Mixson's Earliest of All. It is a beautiful, delicious, smooth, pink, tomato, is very hardy, and the most popular tomato for early planting. A strong, vigorous grower and fruits heavily. One of our most popular sellers. We will also send you postpaid a free copy of our 1917 illustrated catalogue, containing excellent bargains in high-grade garden seeds; and our pamphlet on beautifying the home grounds. Write today.

W. H. MIXSON  
SEED CO.  
Mail Order Dept.  
Charleston, S. C.

MIXSON'S  
EARLIEST OF ALL  
SMOOTH PINK

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## CHRISTIAN SCIENCE vs. THE BIBLE.

Text (Gen. 1:1): "In the beginning, God created the heavens and the earth."

Mrs. Eddy in her book says that the "first plank in the platform of Christian Science" is the denial of the existence of matter. Now we are in this church. That is to say, we believe we are in a building of stone and iron and wood. But this only appears to be a building. And we are only semblances seated here. You think you hear a sound, and I think I see your faces; and you believe you can feel. But all this is foreign to fact, for you have—so Mrs. Eddy said—neither "blood, nor bones, nor brains." For "there is no matter."

This appears so astounding, that I hasten to give quotations from the writings I have mentioned. "There is no substance in matter." Again, "Matter is but manifest mortal mind." Yet again, "There is no matter." Now when I strike that desk, there is no desk for me to strike; but I only thought I struck a desk. For I had no hand with which to strike. But I thought I had a hand. And I think I feel a pain as the result of striking the desk. But this is all fancy, and imagination; for there is no matter.

I have read in the Hebrew book that as a reward for his fidelity, God gave to the patriarch Job, fourteen thousand sheep, six thousand camels, two thousand oxen, and one thousand asses. But I am wrong in my interpretation and understanding of those facts; for Mrs. Eddy says matter is "mortal illusion." So God must have given Job fourteen thousand mortal illusions, that Job thought were sheep; and six thousand mortal illusions that Job thought were camels; and two thousand mortal illusions that Job thought were oxen; and one thousand mortal illusions that Job thought were asses. But then Job's disappointment would not be so exceedingly keen, because Job himself was only a mortal illusion; having neither blood, nor bones, nor brains!

"But," said a questioner, whose question and answer are in Mrs. Eddy's writings, "Is a stone spiritual?" "Yes," is the reply, for mortal mind alone gives substance to the stone. And with the removal of the "mortal sense of substance, the stone itself would disappear. Now that were an easy way to move a building! Just dissipate the illusion of mortal mind believing the building to exist, and it is gone! But did that sort of method build this church? And if everybody in Portland died tonight, and all mortal mind disappeared, would this building remain? Or if life in Portland, in Oregon, or in America, ceased to exist, would these stones disappear?"

"Mortal mind and not matter burns your finger," says this strange philosophy. But will your mortal mind burn your finger without fire? Can the exercising of all the mortal minds in this church bring out a fire blister on my finger without flame? When you buy a box of matches, do you buy real matches, or a box of mortal illusion? Fire burns—we know that. But Mrs. Eddy says it is not the fire at all. It is your mortal mind that makes you

think you are being burned. But all the same you had better extract your finger from the flame as quickly as possible.

Mrs. Eddy says, "The only evidence of a material universe is gathered from the five personal senses, and this evidence Christian Science has dethroned." Yet the Christian Scientist distinguishes the perfume of a violet by the sense of smell; and comes into an apprehension of the glory of the sunset by the sense of sight; and is aware of the majesty of the rolling thunder by the sense of hearing; and remonstrates in the restaurant, when he gets pineapple ice cream, instead of strawberry, which he discerns by the sense of taste; and if you were to be mischievous enough to stick a pin in him, he would exclaim, because he was exercising the sense of feeling. But the first plank in the platform of Christian Science is the denial of the existence of matter. For so says the author of "Science and Health."

Now test this first plank in the platform of Christian Science by the Word of God.

"There is no matter." But "In the beginning, God created the heavens and the earth." "When I consider thy heavens," said the psalmist, "the work of thy fingers, the moon and the stars, which thou hast ordained." "Praise the Lord . . . mountains and all hills, fruitful trees and all cedar," cried the saintly poet. What does that mean, but the assertion that matter exists?

"There is no substance in matter!" "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned," said the Hebrew singer. "Matter is only mortal illusion!" But Jesus said to a man with a useless arm, "Stretch forth thy hand;" and he took the fever stricken woman by the hand, and lifted her up; and Peter laid hold of the lame man's hand, as he bade him rise up in the name of the Nazarene. "Mortal mind alone gives substance to the stone!" "God is able of these stones to raise up children unto Abraham," says the Scripture. There shall not be left of that temple "one stone upon another," said Jesus Christ. "Trees and plants and flowers are ideas of mind, and mind multiplies them," declares Christian Science. But God in Genesis laid down the undeviating law, that even the grass shall bring forth according to its seed, and not according to any mental processes. And an acorn ever since has stood for an oak; and beechnuts ever since have stood for beech trees; and all the mental processes in the world can never get an orange out of an acorn, or an oak tree out of a lemon seed.

Mrs. Eddy says, "The denial of the existence of matter is the first plank in the platform," and fundamental to her system is this same denial. For if there is no matter, man cannot be sick; and he cannot die; and he cannot sin. She is certainly logical there, that quite fundamental to Christian Science is the assertion, "There is no matter."

Then what is man? If he is but a semblance, and has no flesh, no bones, no brains, nothing material, what is he? Christian Science answers the question, "Man is co-exis-

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Home Board Evangelistic Singer J. L. Blankenship says: "You seem to have evolved a proportion at song book making, giving each succeeding publication an equal ratio of improvement over its predecessor. 'Treasury of Song' is easily your best song book, and, I think, quite in advance of any similar publication I have yet seen."

This new book is the largest of Dr. Coleman's books, having 320 pages, selling for \$30.00 per hundred for cloth board binding, and \$18.00 per hundred for limp cloth binding. Carriage extra, 75c per hundred. Single copies, 35c and 25c respectively; per dozen, \$2.75 and \$3.75, postpaid. Printed in round and shaped notes.

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## The Baptist Record.

160 EAST CAPITOL STREET  
JACKSON, MISSISSIPPI.

tent with God." And what does that mean? It means that the philosophy, called Christian Science, tells you that man is "Eternal, and self-existent like God." That when the Bible says, "God in the beginning created man, male and female created He them," it is not so. For man never was created. But he is eternal, and self-existent—the fullest term you could use in speaking of the existence of the deity. Then he cannot sin. For God cannot sin. And so Christian Science in these identical words says, "Man is incapable of sin." Not that he has escaped therefrom; not that he withstands it; but he is incapable of sin. Yet the Bible says, "All have sinned," and, "If we say we have no sin, we deceive ourselves." David confessed his sin; and the Publican also be-moaned his sin. But Christian Science says man is "incapable of sin." Therefore for man there is no judgment. Yet the Bible says, "It is appointed unto men once to die; but after this the judgment." But Christian Science says, "There is no final judgment." Yet we have been told over and over in the sacred Scriptures, we shall be brought into judgment. But Christian Science says, "No."

Now if man is incapable of sin, he needs no Savior. And no Savior is provided for him, according to Mrs. Eddy. For blandly and blankly, "Science and Health" says, "Jesus is not the Christ." But Martha thought: he was, and so said. And Peter's great confession was to the effect that Jesus was the Christ. And the Samaritan woman affirmed that she had found the Christ. And the apostles, one and all, declared that Jesus is the Christ. And John says the outstanding sign of anti-Christ is the denial that Christ has come in the flesh, and that Jesus was the Christ. The Bible moreover affirms, that we are saved by the death of Jesus Christ upon the cross. And that without the shedding of His blood there is no remission. And that "Christ suffered for sin the just for the un-

just, to bring us to God." And that "The blood of Jesus Christ cleanseth us from all sin." But Mrs. Eddy says, "The material blood of Jesus Christ was no more efficacious to cleanse from sin, when it was shed upon the accursed tree than when it was flowing through his veins, as he went daily about his father's business."

Further, Mrs. Eddy says, "The material record of the Bible is no more important to our well-being than the history of Europe and America." But of itself the Bible affirms that it is the Word of God. And the apostles affirmed the Scriptures to be given by inspiration of God; and that the holy men of old spoke as they were moved by the Spirit of God. And Jesus Christ said, "Search the Scriptures; . . . they are they which testify of me." And in His prayer He said, "Sanctify them through thy truth; thy word is truth." Ah, I say unto you, the poles are no farther apart than the Bible and "Science and Health." And the Scriptures of God contradict the fundamental plank in Christian Science, in its denial of the existence of matter; and they contradict its denial of the possibility of sickness, or death, or sin; and they contradict its denial of any substitutionary death upon the cross; and they contradict its denial of the inspiration and spiritual efficacy of Holy Scripture.

But I know I am not God. And you know you are not God. Mrs.

## STOPPED CHILDREN'S CROUP COUGH

Scared mothers who dread the hoarse cough of croup at night will find a sure quick help in Foley's Honey and Tar. It stops croup quickly and if given at bed time, will prevent the dreaded attack. Mrs. Billie Mayberry, Eckert, Ga., writes: "Three weeks ago two of my children began choking and coughing and I saw they were having an attack of croup. I gave them Foley's Honey and Tar at bedtime, their cough stopped and by morning all signs of croup were gone." Croup, whooping cough, tickling throat, bronchial and la grippe coughs quickly stopped. Try it.

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Father,

Eddy tells us man is never born, and he never dies; "he has neither birth nor death." This audience refutes that, for you are old, and you know it. And others of you are young, and you know it. And as we were born, so there is evidence all about us that we shall die. And you know—I say you know—you are not God! If a man stood up in this house at this moment, and said, "I am God," we should shudder and shrink from him. And yet this philosophy declares that "Man is co-existent with God." "Self-existent, and eternal like God."

And you know that you have sinned. Juggling with terms cannot rid you of that consciousness. For you know you have done deeds that were wrong. And you know you are unfit to appear before God. For conscience will assert itself in spite of all this confusing, bewildering, conglomeration. And "Thou allest here, and here," affirms conscience. And you bow naturally in the presence of Jehovah, recognizing the fact that He is God, and He alone. And that He alone is eternal. But as for man, his "breath is in his nostrils." And you know you need a Savior. Just here the preacher has leverage tremendous; because a man's own consciousness, and a man's own conscience, emphasize the preacher's statement of the need of someone to save. And when the psalmist cried, "Have mercy upon me, O God, according to Thy loving kindness," he spoke for me, and he spoke for you. And when the Hebrew seer affirmed, "My sin is ever before me," he was but voicing the consciousness of man. And when Jesus Christ made the Publican confess his sin, and thereafter go down to his house justified, Jesus Christ uttered a truth that a thousand people listening to me at this moment could corroborate out of their own experience.

For it has been proven during the weary progress of twenty centuries that Jesus Christ saves. We need go back to no "Century One" to demonstrate this. There is evidence in this house. Made I an appeal to this audience, you would see hundreds assert, "By that same Jesus, who is Christ, who is Son of God as well as Son of Man, salvation has come; deliverance has been wrought; redemption has been effected; freedom has been obtained." These are not mortal illusions. This experience took men to martyrdom; impels missionaries to far off lands; produces moral heroism; and is held close to the heart by millions upon millions of happily saved men and women. Jesus Christ saves. I know it not merely by the record, which, however, I firmly believe. And I know it not merely by my observation, though I have seen men by the thousand come into the apprehension and realization of the Christian religion. But I know it by my own experience.

I recall one sentence which caused me anxious thought ere I could really believe that it meant what it said. It was this: "The personality of Jesus ought not to be worshipped." But Simon Peter said, "We believe thou art the Christ, the Son of the living God." And complementary to Simon Peter's faith was Christ's reply, "Flesh and blood hath not revealed this unto thee, but my Father, who is in heaven." And

when Thomas said, "My Lord, and my God," after the resurrection of Jesus Christ, Christ blessed him for so doing. So then do you come to this Elder Brother, of whom Mrs. Eddy said He was a "Way-shower." But He is not. For He is the Way, the Truth and the Life; the Door; the Bread from Heaven; the Water of Life; the Rose of Sharon; the Lily of the Valley; the Bright and Morning Star; the Dayspring from on High; the Sun of Righteousness; the Resurrection and the Life; and the One who of Himself said, "I and my Father are one." Do not too lightly forsake the Bible. And do not too flippantly turn away from the Jesus who is Christ. And do not abandon the truth of Holy Writ, which declares that you as a sinner need a divine Savior. But believe on the Lord Jesus Christ, and thou shalt be saved.

#### "THE WINNING OF SOULS."

The one who would have real success in bringing others to Christ must himself be a thoroughly converted person. Jesus said to Peter, "When thou art converted strengthen thy brethren." He was in no position to help his brethren until he himself after his cowardly denial had turned again to his Lord with his whole heart.

If we would win others to Christ, we must turn away from all sin, yielding our whole heart to Jesus. If there is any direction in which we are seeking to have our own way in our lives, our power will be crippled and men lost that might have been saved.

The one who would have real success in bringing others to Christ must have a love for souls. That is, a longing for the salvation of the lost. If we have no love for souls, our efforts will be mechanical and powerless. We may know how to approach men and what to say to them, but there will be no power in what we say, and will not touch the heart. But if, like Paul, great heaviness and unceasing pain in our heart for the unsaved, there will be an earnestness in our tone and manner that will impress the most careless.

You may ask how are we to know whether a person is a Christian or not, not being personally acquainted with them? If you feel impressed to speak to a stranger you may begin by asking him questions. First, such questions as "Are you a Christian?" "Are you saved?" "Do you know that your sins are forgiven?" "Have you eternal life?" "Are you confessing Christ openly before the world?" "Are you a friend of Jesus?" "Have you been born again?" One may answer these questions untruthfully either through ignorance or a desire to mislead you. Nevertheless their answer and the manner of them will show you a great deal about their real state.

Second, by watching his face a man's face will often reveal that which his words try to conceal.

Third, by the Holy Spirit. If we only look to Him to do it, we will often flash into our minds a view of the man's position and just the Scripture he needs. And when we have learned the person with whom we are dealing, the next thing to do is to lead him to accept Jesus Christ

as his personal Savior and Master.

The one who would have real success in bringing men to Christ must pray much, have a working knowledge of the Bible and must be baptized with the Holy Ghost.

NORA HITT.

Louin, Miss.

#### McCOMB.

Last week McComb was blessed with many good things.

Brother A. A. Walker, of Water Valley, was in East McComb holding a meeting; some choice preaching, and while but few accessions, the church lined up for service as never before. The Home Board ought to have Walker—he is strong of body, heart and mind, and can do rich work for the Lord.

Then the Bible School at the First church — Lipsey, Lawrence, Pugh, Tull, Chisholm and Miss Lackey — all did their work well. While Brother Tull was only a layman and a new man, he measured up with the regulars. Nearly every pastor in South Mississippi attended. Some six or seven graduates of the Seminary were in attendance, and the school reminded all that we had grown a little careless in preparing our sermons, and in hunting out the real meaning of a text. While I was busy with sick people and in a meeting in East McComb, that had been set before the Bible School was announced, but I got enough of the institute to know that it will help our section of the State. The Presbyterian pastor attended and expressed himself as being greatly helped. Brother Chisholm organized a B. Y. P. U. in South McComb and Brother Holcomb will send us some literature. We will try to set one up in East McComb.

Brother Whitfield and the First church entertained the visitors royally. Let us have it again next year, when we hope to have more

time not only to attend but to see more of the brethren who come.

J. H. LANE.

#### LELAND.

The year 1916 was a very fair year for the Leland Baptist church. The enrollment of our Sunday School reached about 200, with an average attendance of more than 100. W. H. Horton assisted by A. J. Hill, make a good team to lead the work. The teachers are very faithful. Congregations are good though not what they should be.

The pastor was in poor health for a few weeks, which hindered him in his work, but he is now back to his own and is ready for enlarged work.

At the annual meeting all bills were reported paid and a small balance in the treasury. A building committee has been appointed and a new Baptist church is in the future. The committee at a meeting a few days since decided to take up the matter definitely in August. All in all, the church feels quite encouraged.

MEMBER.

#### TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

#### The WEEKLY BULLETIN

BAPTIST SUNDAY SCHOOL BOARD  
Nashville, Tennessee

Missionary Day at the  
Sunday School.  
March 25th.

Have you planned to observe March 25th in your Sunday School as a great occasion for missions?

You can do it easily. All our periodicals have a missionary lesson for that day, and when the day comes you will have to observe it to some extent.

But if you get ready in advance, you can make it a great occasion. The CONVENTION TEACHER for March contains the program. Other supplies will be sent you at once if you write.

Do not wait for March 25th. Get ready in time.

The money-raising features of this day are in charge of the Home and Foreign Boards, to whom all the money goes. So for information and supplies, write to

Joint Committee on Missionary Day  
161 Eighth Avenue, North  
Nashville, Tennessee

SOUTHERN BAPTIST CONVENTION  
ANNOUNCEMENTS.

New Orleans, La., March 1, 1917.

The Southern Baptist Convention will hold its sixty-second annual session in New Orleans, May 16-22, 1917. We, the local committee, have made the following arrangements for the entertainment of the convention:

## Meeting Places.

The convention sessions will be held in the Athenaeum. The W. M. U. sessions will be held in the First Methodist church, opposite the Athenaeum. Foreign mission study class will be conducted in the St. Charles avenue Northern Methodist church, one block distant. The evangelistic conference and the home mission study class will be conducted in the Coliseum Baptist church. The exhibit of publications will be in the Y. M. C. A. building, five blocks from the Athenaeum, between the convention hall and the hotels.

## Convention Headquarters.

The convention headquarters will be the Grunewald Hotel. This same hotel will be headquarters of the Woman's Missionary Union. The convention office will be room E, and Woman's Missionary Union office will be room G, first floor. The press headquarters will be New Orleans Press Club rooms, 117 St. Charles street. Educational headquarters will be St. Charles Hotel. The convention committee headquarters during the convention will be the Athenaeum. The office of committee until the convention meets will be 341 Carondelet street.

## Hotels and Cafes.

The Hotel Association of New Orleans has guaranteed special rates to the delegates and visitors of the convention. There will be room enough in the six hotels to accommodate all who may attend the convention. We are very desirous that all the convention guests shall stop at the hotels. The hotels are run on the European plan and are near each other, thereby affording splendid opportunity for the fellowship of all the brethren. The following is a list of the hotels with their rates, respectively:

## Grunewald Hotel.

Main building (without bath) — About 29 rooms, one in room, \$1; two in room, \$2. About 51 rooms, one in room, \$1.50, two in room, \$2.50; three in room, \$3.50.

With bath—About 10 rooms, one

IF YOUR CHILD IS CROSS,  
FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups. ®

in room, \$2.50; two in room, \$3.50; three in room, \$5.50; 26 double rooms with bath, four to six persons minimum, \$8. Eight large double rooms, without bath, eight persons, \$8.

Annex—About 50 rooms without bath, one in room, \$1.50; two, \$2.50; 3, \$3.50. About 89 rooms without bath, one in room, \$2; two, \$3; three, \$4. About 60 rooms with bath, one in room, \$3; two, \$4. About 69 rooms with bath, one in room, \$4; two, \$5; three, \$6. Thirty extra large sample rooms with bath, four persons minimum, \$8. About 20 suites consisting of parlor, bed room and bath, \$10 and up.

## St. Charles Hotel.

About 25 rooms without bath, one in room, \$1.50 per day; two in room, \$2.50 per day. About 50 rooms without bath, one in room, \$2 per day; two in room, \$3.50 per day. About 25 rooms without bath, one in room, \$2.50 per day; two in room, \$4 per day. About 60 rooms with bath, one in room, \$2.50 per day; two in room, \$4 per day. About 100 rooms, with bath, one in room, \$3 per day, two in room, \$5 per day. About 50 rooms with bath, one in room, \$4 per day; two in room, \$6 to \$7 per day.

## New Monteleone Hotel.

About 25 rooms without bath, one in room, \$1; two in room, \$2. About 50 rooms without bath, one in room, \$1.50; two in room, \$2.50. About 20 rooms with bath, one in room, \$2; two in room, \$3. About 30 rooms with bath, one in room, \$2.50; two in room, \$3.50. About 40 rooms with bath, one in room, \$3.50; two in room, \$4; three in room, \$4.50. About 20 rooms with bath, one in room, \$3.50; two in room, \$5; three in room, \$6. Fifteen rooms accommodating four to six persons, minimum, \$6. Twenty-five rooms accommodating four to seven persons, minimum, \$7.

## De Soto Hotel.

About 10 rooms without bath, one in room, \$1.50. About 10 rooms without bath, two in room, \$2.50. About 20 rooms without bath, three in room, \$3. About 6 rooms, one in room, \$2.50, with private bath. About 30 rooms, two in room, \$4, with private bath. About 20 connecting bath, two in room, \$1.75. About 20 connecting bath, three in room, \$3.

## Cosmopolitan Hotel.

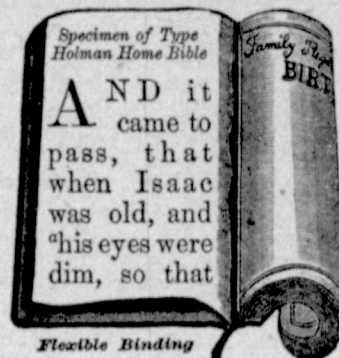
About 10 rooms, one in room, \$1, without bath. About 10 rooms, two in room, \$2 without bath. About 7 rooms, three in room, \$2.25, without bath. About 6 rooms, one in room, \$2, without private bath. About 10 rooms, two in room, \$3, without private bath. About 10 rooms, one in room, \$2, with connecting bath. About 5 rooms, two in room, \$3, with connecting bath. About 5 rooms, three in room, \$3, with connecting bath.

## Lafayette Hotel.

About 25 rooms, one in room, \$1.50, without bath. About 25 rooms, two in room, \$2, without bath. About 40 rooms, one in room, \$2, with private bath. About 40 rooms, two in room, \$2.50, with private bath.

The number of rooms in the above quotation is the minimum. We are authorized by Wm. Allen, manager of the Hotel Association, to state that there will be available in all the ho-

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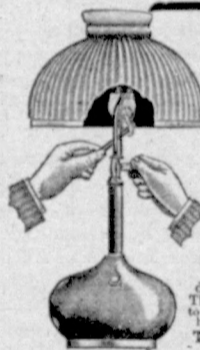
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Send me by mail, postpaid, one HOLMAN HOME BIBLE. I enclose \$3.00, according to your special postpaid price.

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Postoffice .....

Date.....191...

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of SONG

pages, selling for \$30.00 per hundred for Cloth Board binding, and \$18.00 per hundred for limp cloth binding. Single copies, 35c and 25c respectively. Printed in Round and Shaped Notes. Order from

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By ROBERT H. COLEMAN, compiler of "The Evangel," "The New Evangel," "The World Evangel," and "The Herald," which have reached the enormous sale of more than 2,000,000 copies. This new book is the largest of Dr. Coleman's books, having 320

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Self-Help Club for 150 poor boys; dormitory on co-operative plan.

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tels and boarding houses of New Orleans for the convention guests about 6,000 rooms, which can accommodate about 10,000 people.

#### Boarding Houses.

There are many boarding houses in the city. If any one desires a private boarding place, this can be had at \$1.50 to \$3.50 per day. Harvard plan.

#### Reservations.

It is important that all who intend coming to the convention write us at an early date for reservations; and, to enable one to receive convention rates, he must secure his reservation through the local committee. Convention guests must secure assignment through local committee if they would have convention rates.

#### Reception Committee.

The reception committee will meet all trains at the four separate depots. They will hand to each delegate and visitor a small card which will give him specific directions to headquarters, registration hotels and boarding houses, and how to reach them. Look for the badge when you arrive.

#### Enrollment and Registration.

Every delegate and visitor, except the women, are requested to report at room E, Grunewald Hotel, as soon as possible after arrival in the city, and register and receive badge and souvenir of the convention. The badge is important, and the souvenir will be a guide for him while in the city. The women will register at the First Methodist church at the opening of the meetings. Those who arrive after the convention opens will register at the Athenaeum.

#### Urgent Appeal.

We urge all delegates and visitors to send their names to the local committee at once as soon as you read this notice because this will aid the committee in handling the convention.

REV. B. P. ROBERTSON,  
General Chairman.  
C. A. RAMSEY,  
General Secretary.

#### ANOTHER MARRIAGE AT THE ORPHANAGE.

This time it was Miss Maggie Hall, who has had charge of our babies' building for the past three years, and Rev. A. T. Whitten, who worked last year at the Orphanage, and who is now running an industrial farm between Jackson and Clinton, to help worthy boys to get an education.

This is a splendid couple, and are now together engaged in a laudable work of assisting ambitious boys in better preparation for life.

The marriage was on the first day of March in the Orphanage chapel. Interested hands and hearts among our helpers and children had artistically decorated our chapel with evergreens and flowers and all of our family together with some outside friends were present to witness the ceremonies.

Mr. Robert Lang and Miss Mary Lee Thomas, Rev. Mr. Black and Miss Annie Henderson served as attendants, and the superintendent of the Orphanage performed the ceremony.

We felt like spanking Brother Whitten for taking our matron away, just as we got her trained,



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"I've had experience in using and selling Fertilizers for five different leading companies in the past, but found none that give better results than V-C Fertilizers. My customers are all highly pleased with same, am convinced I have found the goods that suit all farmers best." *O. L. Robinson* Short Creek, Ky.

**Not One Complaint In 15 Years:**  
"It is with pleasure that we recommend V-C Fertilizers in the highest, and also state that this firm has used them more or less the last 15 years, without one complaint."  
J. B. CUSHMAN'S SONS, Aiken, S. C.

**Farmers Want No Other Than V-C:**  
"The State Inspector upon examination invariably reports V-C Fertilizers better quality than claimed, and our farmers want no other."  
MITCHELL BROTHERS, Franklin, Tex.

**Customers Understand V-C:**  
"For several years and without exception my sales of V-C Fertilizers have far exceeded those of other brands. When I tell my customers it's V-C, they understand, and it goes without further explanation."  
R. H. CHRISMAN, Berea, Ky.

**15 Years of V-C Satisfaction:**  
"We have been handling V-C Fertilizers for 15 years or more, and they have always given satisfaction both to ourselves and customers."  
W. H. BEAUCHAMP & CO., Alliance, Fla.

**15 Years V-C Record:**  
"We have been handling V-C Fertilizers for 15 years, our trade has increased from year to year, and they have given entire satisfaction."  
GOURDIN MERCANTILE CO.  
Gourdin, S. C.

**V-C Best For The Money:**  
"V-C Fertilizers are growing in popularity every day. Those who have used V-C longest prove its superiority by having the best producing Grapefruit and Orange trees. Many of our farmers and vegetable growers will use no other kind. V-C is the best goods for the money."  
J. W. FUREN, Ft. Myers, Fla.

**Used and Sold V-C for 20 Years:**  
"We have been selling and using V-C Fertilizers for 20 years, and found them satisfactory in every instance. Our customers are the most progressive in this section, and they are satisfied. We don't have to hunt customers each year. We and our customers appreciate the liberal and courteous treatment we have uniformly received at the hands of your Company."  
McRAE & BRO., Mt. Vernon, Ga.

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is possible, as thousands have discovered who have sent for our Free Crop Books, which are as free to Farmers, Agricultural Educators and Students as the air they breathe. These Books point the way to Better Farming and Better Crops on any Farm, no matter what Crops are grown. Just drop us a Postal and we will send Books promptly by mail, free of all cost. Do it NOW!

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but we congratulate him on his choice as a help-meet in the noble work that he is undertaking.

All at the Orphanage join me in wishing them a happy and useful life.  
J. R. CARTER.

**Invigorating to the Pale and Sickly**  
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

"I'm up a tree," admitted the bolt-

ing Senator; "but my back is to the wall, and I'll die in the last ditch, going down with flags flying and hurling defiance at the foe, soar on the wings of triumph, regardless of the party lash that barks at my heels." He looked as though he meant it, too.—Philadelphia Ledger.

The Vicar (presenting rose-bowl to Farmer Hodson, honorable secretary of the local agricultural society)

"—And we—er—present this—er—

bowl as an appreciation of your—ah—tenure of office."

Farmer Hodson (indignantly) — "Fifteen year, parson, not ten."—Today.

#### RESTORE THAT BEAUTY!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

## KEY WEST, FLA.

Home Board Evangelist J. W. Hickerson has just closed a great four-weeks' campaign at Key West, Fla., the far-reaching results of which can hardly be comprehended. He was accompanied by Mrs. Hickerson and Rev. L. W. Miller as singer. With the exception of a ten-day meeting held by Dr. White, of Miami, this was the first real Baptist campaign ever held in this, the "farthest south" city in the United States. The great purpose of the meeting was largely educational along lines of Baptist belief, and this purpose was more than realized. Through the kindness of the church at Miami, a tent with seating room for 1,500 people was erected and filled almost every night with an eager, attentive congregation, and there were several occasions when people had to be turned away. Rev. Hickerson is a straight-out gospel preacher of salvation by grace and to use the words of one of his critics, "he leaves nothing to argue about." There were thirty-eight additions as a result of the meeting. Rev. Miller who did the singing, is an exceptional man and as a singer has few equals. He very ably seconded the work of the evangelist.

JAMES S. DAY, Pastor.

## SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it. I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,  
Box 18A, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
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Shipping Point .....

MISSISSIPPI WOMAN'S COLLEGE.

Monday last was Flag Day for the college. On that day the students sold little flag stick pins at ten cents each to procure funds to place an electric U. S. flag upon the administration building. The flags were donated by the Hattiesburg Traction Co. In a little more than an hour and a half, over 800 flags were sold, bringing in more than \$100. The flag will be installed at once, and

public exercises will be held upon some warm night when the electricity will be turned on. The flag can be seen at night for a great distance.

At chapel on Tuesday last we were favored with a visit from Dr. B. G. Lowrey. He made us a splendid address upon Christian education, which will be very helpful to students and faculty. We also appreciated highly his statement that the Woman's College is fulfilling its mission as a denominational school in a way equalled by very few other schools.

On Friday, President H. L. Whitfield, of the I. I. & C., conducted chapel service and gave a fine talk based on the Samaritan woman. He showed that there is little difference between his ideals and the ideals of a Christian school. He also paid a high compliment to the Woman's College, saying that its growth, development and work were the most phenomenal facts in the history of Mississippi educational institutions.

As a part of their course each student in the home science cooking department serves three meals, planned, prepared and served altogether by the individual student. On Thursday Miss May Evers, of Belzoni, served a luncheon with the following menu:

String Beans	Creamed Potatoes
Corn Meal Muffins	
Egg Omelet	Ham Hot Rolls
Butter	Marmalade
	Coffee
Caramel Sauce	Cake

The invited guests were Dr. B. G. Lowrey, President Joe Cook, Prof. J. N. McMillin, President and Mrs. J. L. Johnson. The total cost of the luncheon for six, including the electricity used in cookery, was ninety cents.

Friday evening, Miss Hazel Eugenia Brister, of Bogue Chitto, gave her graduating piano recital. Miss Brister was assisted by Miss Lucy Hall Pack, a voice graduate of the college. The recital was very creditable to all concerned. Miss Brister will receive at the close of the session three diplomas—an A. B. diploma, a diploma in piano, and a blue seal diploma of the Sunday School training course.

Saturday, State Superintendent W. F. Bond and Dr. A. R. McKeen spent the morning with us. Prof. Bond conducted chapel exercises, making a most helpful talk. Dr. McKeen is devoting his life to community uplift. He talked for thirty minutes upon the subject, "How Will You Do It?" His talk was directly upon the problems of life. He will be with us two days next week.

J. L. JOHNSON,  
Hattiesburg, Miss.

We find that we were misinformed as to the resignation of Rev. Jas. B. Leavell at Oxford. We expressed regret at his going, but it develops that we will not have to give him up. Our information was from brethren whom we thought could not be mistaken, but this only goes to show how the best of mortals sometimes err.

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Fertilizers increased the yield of beans from 26 to 71 bushels.  
\$3.25 worth of fertilizers increased the yield of tomatoes from 48 to 143 bushels per acre.  
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Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

### HEBRON CHURCH.

We had the services of Rev. John Fred Henderson, of Sharon Baptist church, Louisiana. We had a large gathering. After the service we had a special called conference, and the church unanimously called our brother to be pastor at Hebron. Our brother is a graduate of London University, with A. B. degree. We write to let you know that he has accepted the call and will begin his ministry with us March first.

Signed on behalf of the churches,  
L. M. COODY.  
Phoenix, Miss.

Rev. J. R. G. White, Forrest City, Ark., has just closed a fine meeting. He was assisted by Evangelist T. O. Reese, of the Home Board, and Singer W. B. Scholfield. The Forrest City church is one of the strongest in Arkansas, supporting both a home and foreign missionary. Evangelist Reese is now assisting Pastor J. S. Judah, Blountstown, Fla.

The Sunday School Board has made arrangements to have Dr. B. F. Riley, of Birmingham, Ala., to write a complete history of Southern Baptists from the organization of the first Baptist church in the South, 1684, to the present time. It will be completed by January 1, 1918.

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